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Thesis

AN HISTORICAL STUDY IN THE DEVELOPMENT OF  
INTERDENOMINATIONAL YOUNG PEOPLE'S  
WORK, 1900-1922

by

Susan Delano

(A.B., Mount Holyoke College, 1928)

submitted in partial fulfilment of the  
requirements for the degree of

Master of Arts

1933

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Introduction

The purpose of this report is to present a summary of the results of the investigation conducted by the author. The investigation was carried out in accordance with the plan of work approved by the Scientific Committee of the Academy of Sciences of the USSR. The results of the investigation are presented in the following chapters. Chapter I contains a general introduction to the subject of the investigation. Chapter II contains a description of the experimental method used. Chapter III contains a description of the results of the investigation. Chapter IV contains a discussion of the results of the investigation. Chapter V contains a summary of the results of the investigation.

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### Purpose

The purpose of the present thesis is to trace in a clear and orderly manner the development, especially between 1900 and 1922, of those movements in Protestant Christian activity in the United States which bore a vital relation to the growth of young people's work under the cooperative control of denominational and undenominational groups, or, more specifically, those movements which had a part in the gradual integration of forces in the field, culminating in 1922 in the organization of the International Council of Religious Education and of the youth work which was a part of that organization.

The purpose might otherwise be stated as a survey of the expressions of the cooperative genius of Christianity in the development of work with youth between 1900 and 1922. The basic assumption of the thesis is that cooperation is a manner, an attitude or a mood, rather than a tangible or measurable achievement. The measure of cooperation can be taken only through the measure of the effectiveness of the organization which is the result of it.

### Delineation of the Field

The subject of the thesis cannot be narrowed from the beginning, as the goal, which is interdenominational young people's work under official interdenominational control, be-

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## Delimitation of the Field

The subject of the thesis cannot be narrowed from the beginning, as the word, which is interdenominational young people's work under official interdenominational control, or-

comes visible only gradually in the course of its evolution as one phase of a great movement, all parts of which are closely bound to each other. Certain lines can be drawn to confine the subject and points of method may be made clear, for the better understanding of the progress of the study.

Our subject is confined in the first place to Protestant Christian activity within the United States, affecting the youth of the Protestant churches between the ages of 12 and 24 years. Our discussion cannot be kept entirely within these limits or within those of the years 1900 to 1922, since the natural setting of the immediate problem is in a far larger field, extending over a longer period of time, including the work of the several churches as a whole and the work of groups within the Christian bodies, groups of varying degrees of official relation to the organization of the churches. For its ultimate source we must go outside of denominations into the independent activity of certain individuals and groups. We shall trace the movement from its vague unconscious beginnings to its conscious differentiation and formality. As we proceed, it will be necessary to leave incomplete the history of movements which in earlier periods contributed directly or indirectly to the problem we are discussing, when those movements go off, at least for a time, on a tangent. In some cases a detailed study of the origin and motivating purpose will suffice to show the relation of the movement in occasional or indirect influence to the central problem.

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### Definition of Terms

The pursuit of the problem will necessitate the continuous use of several terms common in discussions of cooperative religious education at the present time. The use of the terms here will be confined to more definite connotations than is common.

Youth. We shall use the term youth to designate adolescent persons of 12 to 24 years of age.

Young People. Unless specifically limited to the age-group 18 to 24 years inclusively, the term young people will be used synonymously with youth.

Interdenominational. By interdenominational we shall indicate official representation from denominations. Although the distinction is somewhat uncertain, we shall find that, until the merger of 1922 in the formation of the International Sunday School Council of Religious Education, interdenominational cooperation at its most official level was cooperation among individuals who, because of their official capacities within the denominations which they represented, were entitled to take part in the activity of the cooperative organization.

Undenominational. By undenominational we shall indicate non-official. An individual taking part in this type of cooperative activity does so as an individual only, regardless of the offi-

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It must be noted, of course, that in quotations from early sources the sense of these terms is not invariably in accord with the foregoing definitions. In cases where such usage is ambiguous, further comment will be made.

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A - The Situation of Young  
People's Work at the  
Beginning of the Century

71 - Data to be Correlated  
A - The Situation of Young  
People's Work in the  
Beginning of the Century

Young People's Work in 1900

Introduction: Elements in the situation. Although the classification of the various elements in the history of young people's work up to the opening of the century is so difficult as to be quite unsatisfactory, we may point out three lines of development, the clarification of which will aid the process of distinguishing the important from the vague and transitory.

The first distinction is that the only interdenominational cooperation in this period which can be so called under our definition is the movement of the federation of churches, which had no relation of direct consequence to the youth movement in the churches, except as the American Sunday School Union and the Brotherhood of Andrew and Philip, both represented at the organization meeting in 1900 of the National Federation of Churches, were involved.<sup>1</sup> This statement will be better understood after a discussion of the relation of these two organizations to the activity of denominational youth.

The second point to be noted is that the entire work of the Sunday School, the American Sunday School Union and the International Sunday School Convention, was, during this period, largely extra-denominational in its authority and con-

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<sup>1</sup>Elias B. Sanford, Origin and History of the Federal Council of the Churches of Christ in America, p. 114.

### Young People's Work in 1900

Introduction: Elements in the situation. Although the situation of the various elements in the history of young people's work up to the opening of the century is so different as to be quite unsatisfactory, we may point out three lines of development, the clarification of which will aid the progress of distinguishing the important lines of the young and womanly.

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The second point to be noted is that the entire work of the Sunday School, the American Sunday School Union and the International Sunday School Convention, was, during this period, largely extra-denominational in its authority and con-

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<sup>1</sup>Miss J. Sanford, Outline and History of the National Council of the Churches of Christ in America, p. 115.

trol. The growth of coordination between the local church and the Sunday School supported by its members, acting under varying degrees of official relation to the church, has been paralleled by the gradual integration of the overhead authority within the denomination. These developments have together determined the progress of official interdenominational cooperation.

The third important item is that the realization of adolescence as a distinct period of life, worthy of the use of different methods and subject matter from that arranged for children or adults, was a slow process, hardly reaching conscious expression among Sunday School leaders before 1900. The young people's society movement, which was an answer to the need of that age-group, developed before there was definite recognition of the need of differentiation.<sup>1</sup>

A true picture of this situation in the United States in 1900 will be a kaleidescopic one of color and drabness, movement and stagnation, enthusiasm and conventional routine. Members of Protestant churches were potentially active in these types of organization and were potentially aware of their significance, but the picture will not be too orderly, since persons in some areas in the country were entirely unaffected by the more rapidly progressive movements and in the other areas

---

<sup>1</sup>There is evidence of an interesting parallel between this development and the study of child psychology, a problem distinctly outside the bounds of this thesis.

and. The growth of cooperation between the local church and the Sunday School supported by its members, acting under varying degrees of official relation to the church, has been paralleled by the gradual integration of the overseas authority within the denomination. These developments have together determined the progress of official international cooperation.

The third important item is that the realization of adolescence as a distinct period of life, worthy of the use of different methods and subject matter from that arranged for children or adults, was a slow process, partly resulting from actions expressed among Sunday School leaders before 1900. The young people's society movement, which was an answer to the need of that age-group, developed before there was definite recognition of the need of differentiation.

A true picture of this situation in the United States in 1900 will be a historical one of revival and progress, movement and stagnation, enthusiasm and conventional routine. Members of Protestant churches were potentially active in these types of organization and were potentially aware of their obligations, but the picture will not be too orderly, since persons in some areas in the country were entirely unaffected by the more rapidly progressive movements and in the other areas

There is evidence of an interesting parallel between this development and the study of child psychology, a subject distinctly outside the bounds of this thesis.

they were affected to different degrees.

Throughout the discussion the fact must be borne in mind that the springs of organization are not to be discovered in the organization itself, in its finely spun constitution or in its achievements, but in the strong current of Christian idealism and social contact which swept the whole movement on toward ends which were more extensive and more complex than even its first dreamers could visualize.

#### Youth Activity in 1900

Conventions. The outstanding activity of young people's societies in the years before and after 1900 was the convention. A reporter of the Nineteenth International Christian Endeavor Convention in London, 1900, declared that the registration fees indicated that more than 27,000 delegates had attended the opening session.<sup>1</sup> The convention report is full of glowing accounts of the mass meetings, the enthusiasm and good-will. A year earlier a convention held in Indianapolis to mark the tenth anniversary of the Epworth League, had brought 20,000 delegates to that city. The report in the Epworth Herald expressed some disappointment in the size, judging it to be an indication that "the era of mammoth conventions had passed," but in describing the

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<sup>1</sup>William Shaw, The Evolution of an Endeavorer, p. 404.

This was referred to the Committee.

It was also the Committee's duty to report on the matter.

In the first instance of reference to the Committee, it was

stated that the Committee should be in a position to report on

the Committee's findings, and it was stated that the Committee

should be in a position to report on the Committee's findings

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spirit of the convention it declared that "It was Pentecost come again."<sup>1</sup>

Not only conventions of national and international extent, but similar gatherings for smaller units were a feature of the same period. The Christian Endeavor World of 1900 reports conventions of state, district and county Christian Endeavor Unions, totaling more than 90. Conventions of local unions were not unheard of. Some of the unions holding conventions were confined within a single denomination, while others included all Christian Endeavor organizations within a territorial unit, regardless of local denominational affiliation.

Institutes. The extreme emotional expression of the type of convention common in this period can hardly be comprehended without a reading of some of the contemporaneous reports and comments. A counter movement was beginning to take shape, however, which was not to appear in such impressive form as that of the convention, but was to become a more permanent contribution to the youth movement. An early indication of the agitation which was to bring this about in the extension of the idea of institute and conference is to be found within the Christian Endeavor. The first Christian Endeavor institute was held in Yarmouth, Maine, July 8-26, 1892.<sup>2</sup> The Epworth League adopted the idea

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<sup>1</sup>Paul Hutchinson, The Story of the Epworth League, p. 92.

<sup>2</sup>Frank Otis Erb, The Development of the Young People's Movement, p. 65.

spirit of the convention is reflected in the fact that it was the only one of its kind.

Not only conventions of national and international scope, but also local gatherings for similar units were a feature of the same period. The National Unitarian Yearly Meeting of 1909 reports conventions of state, district and county Christian Unitarian Unions, totaling more than 50. Conventions of local unions were not infrequently held. Some of the unions holding conventions were confined within a single denomination, while others included all Christian Unitarian organizations within a territory. In fact, regardless of local denominational affiliation.

Interdenominational. The extreme sectional character of the type of convention common in this period can hardly be overestimated without a reading of some of the contemporaneous reports and comments. A counter-movement was beginning to take shape, however, which was not to appear in such impressive form as that of the convention, but was to become a more permanent contribution to the youth movement. An early indication of the reaction which was to bring this about is the extension of the idea of interdenominational conferences to be found within the Christian Unitarian Yearly Meeting. The first Christian Unitarian Yearly Meeting was held in Worcester, Maine, July 2-25, 1902. The Worcester League adopted the idea

<sup>1</sup>Local Unitarianism. The Light of the Young's League.  
p. 22.  
<sup>2</sup>Frank Olin W.P., The Development of the Young's League Movement, p. 63.

just after the opening of the new century.

Rivalry or Cooperation. Although there is indication from the beginning of the young people's societies of some rivalry among them, some real cooperation was also effective. A monthly meeting is reported in 1900, for example, in which the Epworth League of the Methodist Episcopal Church and the Christian Endeavor Societies of the Welsh Congregational, Presbyterian and Baptist Churches, all of Waterville, N. Y., joined, especially to express opposition to the force of the liquor traffic.<sup>1</sup>

The United Society of Christian Endeavor, the older organization, felt a natural resentment against the denominational organization of young people's societies and did all in its power to bring all young people's forces under the Christian Endeavor name and standard. In some instances there was a rapid adjustment of understanding, at least among the leaders, but in other cases the controversy, none too Christian in its technique and language, found intermittent but none the less strenuous expression in the pages of the young people's societies' official organs, particularly the Christian Endeavor World and the Epworth Herald. The problem of the final alignment of denominational and interdenominational societies has not yet been settled, but the controversy has become somewhat more controlled, less emotional and more cooperative.

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<sup>1</sup>Correspondence, Christian Endeavor World, (January 25, 1900), p. 364. XIV.

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more controlled, less emotional and more cooperative.

### Historical Aspects of Young People's Work

The key to the whole situation may be found in a brief survey of the aims and the chief events of the early years of organized young people's work in the United States. When the effect of young people's organizations is considered in its present aspects, it is astonishing to note the brevity of the span of life of the whole movement. The origins of the various organizations are to be found in the social, religious and educational circumstances of the early part of the nineteenth century. The same causes which produced the societies which we shall study here brought about even earlier the formation of such organizations as trade unions, societies of Sunday School teachers, singing-schools, missionary societies and mutual aid societies. Such antecedent groups were by no means limited to the United States.

Young Men's Christian Association. In the religious field, the movement took shape first in 1851 in the organization of the Young Men's Christian Association in Boston. Its relation to the church is well stated by Gaius Jackson Slosser, who says:<sup>1</sup>

It is not an ecclesiastical body in itself. It includes members of the Churches and unattached Christians banded together for undenominational service. In thousands of centers the Y.M.C.A. is the common meeting-ground, the clearing-house, and the cooperation headquarters of the local Churches. Prom-

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<sup>1</sup>(The quotation is from) Christian Unity, p. 145.

### Historical Aspects of Young People's Work

The key to the whole situation may be found in a brief survey of the aims and the chief events of the early years of organized young people's work in the United States. When the effort of young people's organizations is considered in its own right, it is not surprising to note the priority of the social and life of the whole movement. The origin of the various organizations are to be found in the social, religious and educational circumstances of the early part of the nineteenth century. The same causes which produced the societies of the early nineteenth century have brought about even earlier the formation of such organizations as trade unions, societies of Sunday School teachers, singing-schools, literary societies and mutual aid societies. Such antecedent groups were by no means limited to the United States.

### Young Men's Christian Association. In the religious field, the

movement took shape first in 1825 in the organization of the Young Men's Christian Association in Boston. Its relation to the church is well stated by John Jackson Blinney, who says:

It is not an ecclesiastical body in itself. It includes members of the Church and non-members. Christians banded together for mutual edification and aid. In the hands of the Y.M.C.A. is the common altar-ground, the clearing-house, and the cooperative headquarters of the local churches. These

The quotation is from Christian Unity, p. 120.

Inent clergy and laity make up its body of leaders. Its officers frequently assemble the representatives of the Churches for conference. The total contribution to the cause of Christian unity is beyond all calculation.

Young Women's Christian Association. The organization of the Young Women's Christian Association in Boston in 1866<sup>1</sup> was based on a similar principle, with its purpose to secure "the temporal, moral and religious welfare of young women who are dependent on their own exertions for support."<sup>2</sup> Any Christian woman who was a member of an Evangelical Church was eligible for membership upon the payment of an annual fee.

Similar Organizations for Youth. The growth of imitative organizations and of groups which embodied original ideas but which have been less influential than these, by reason of absorption or decay, or the limitation of activity, need not be treated here. It must be recognized, however, that the influence of the local organization, no matter how puny or ineffective, is to be counted in the long run of greater importance than all the efficiency of organization to be found at the head of any movement. Details of such organizations are well narrated in The Development of the Young People's Movement, by Frank Otis Erb.

The Student Volunteer Movement. The next important development

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<sup>1</sup>Frank Otis Erb, The Development of the Young People's Movement, p. 42.

<sup>2</sup>Elizabeth Wilson, Fifty Years of Association Work with Young Women, p. 52.

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The officers frequently handle the correspondence  
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consideration.

Young Women's Christian Association. The organization of the  
Young Women's Christian Association in Boston in 1851 was based  
on a similar principle, with its purpose to secure "the support  
of, moral and social life of young women who are dependent  
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Misses' Christian Association for Young Women. The growth of this  
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Development of the Young Women's Christian Association, by Frank G. A. Smith.  
The Young Women's Christian Association. The next important development

Young Women's Christian Association. The development of the Young Women's  
Christian Association, by Frank G. A. Smith.  
Young Women's Christian Association. The development of the Young Women's  
Christian Association, by Frank G. A. Smith.

of a youth group not associated with the authority of denominations was that of the Student Volunteer Movement, organized in 1886 to stimulate understanding and devotion among college students to the work of foreign missions. Its relation to the denominations is shown in a resolution of the Foreign Missions Conference meeting in January, 1928:<sup>1</sup>

The Conference desires to place on record its continued confidence in the policies and program of the Student Volunteer Movement and to assure its leaders of full support and cooperation in their efforts to interpret the foreign mission situation to the students of Canada and the United States, and to aid in enlisting a sufficient number of well-qualified candidates for missionary service abroad.

Young People's Missionary Movement. The Young People's Missionary Movement, 1890, and other organizations have resulted from the influence of the Student Volunteer Movement, the membership of which had been restricted to students in colleges, universities and professional schools.

The United Society of Christian Endeavor. The organization of the first Christian Endeavor Society took place in the Williston Congregational Church, Portland, Maine, on February 2, 1881. The original pledge was adopted as follows:<sup>2</sup>

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray to Him and read the Bible every day; and just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member, I

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<sup>1</sup>The quotation is from Samuel McCrea Cavert, ed. Twenty Years of Church Federation. Report of the Federal Council of Churches of Christ in America 1924-1928, p. 164.

<sup>2</sup>Frank Otis Erb, The Development of the Young People's Movement, p. 53.

of a youth group not associated with the authority of the  
State was that of the Student Volunteer Movement, organized in  
1886 to stimulate understanding and devotion among college  
students to the work of foreign missions. The relation to the  
denominations is shown in a resolution of the Foreign Missions  
Conference meeting in January, 1920:

The Conference desires to place on record its  
continued confidence in the policies and program of  
the Student Volunteer Movement and its members for  
leadership of full support and cooperation in their  
efforts to hasten the foreign mission movement  
to the students of Canada and the United States, and  
to the inculcating a missionary spirit of self-  
qualified candidates for missionary service abroad.

Young People's Missionary Movement. The Young People's Mis-  
sionary Movement, 1902, and other organizations have resulted  
from the influence of the Student Volunteer Movement, the  
membership of which had been restricted to students in college,  
universities and professional schools.

The United Society of Christian Workers. The organization of  
the United Christian Workers Society took place in the  
Millston Congregational Church, Portland, Maine, on February  
2, 1901. The original plan was shaped as follows:

Trusting in the Lord Jesus Christ for assistance,  
I promise Him that I will strive to be obedient to  
His will, to love Him with all my heart, mind, strength,  
and to love my neighbor as myself, and that I will endeavor  
to live a Christian life, as an active member of  
the United Christian Workers Society.

The constitution is from Daniel Webster's Society, 1840.  
Young Women of Christ. The Young Women of Christ  
organization was organized in 1902, and is a part of the  
Young People's Missionary Movement.

promise to be true to all my duties, to be present at and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will if possible send an excuse for absence to the society.

On this basis the development of Christian Endeavor Societies was rapid, regardless of denominational lines. In some denominations it was later adopted as the official mode of organization for young people's work, while in others it grew side by side with the strictly denominational society. The specific causes of this situation are to be found in the varying local conditions and the relative strength of the Christian Endeavor and the other organizations.

The development and activity of unions, local and district as well as state, was encouraged and emphasized. Dr. Francis E. Clark, founder of the Society and president from 1886 until his death, in 1900 called the local union "the key to the Christian Endeavor situation". He stated the purpose of the local union as "to make each society more effective in its own church, to increase the fellowship of the members, as well as to promote any righteous cause which may properly come within its scope as an interdenominational organization".<sup>1</sup>

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<sup>1</sup> Christian Endeavor World, XIV (February 1, 1900), p. 380.



He continued:<sup>1</sup>

The growth of the Endeavor movement and the widening of our interdenominational fellowship, and the establishment of the principles in which we believe, all these things depend very largely upon the local union; . . . . wherever there is a vigorous enterprising local union, each local society will feel its influence and be strengthened by it.

The extension of the activity of unions in a single denomination is illustrated by the report of the activity of Christian Endeavor among the Disciples of Christ in Indiana in the Christian Endeavor World:<sup>2</sup>

Besides their State Convention they hold 28 district conventions each year, besides numerous Christian Endeavor institutes. They have a district superintendent in every district in the State, and also a county superintendent in every county.

Denonimational Young People's Organizations. The adoption and enlargement of the young people's organizations by persons desiring a more strictly denominational emphasis resulted in the Epworth League, first formed in 1889;<sup>3</sup> the Baptist Young People's Union of America, 1891;<sup>4</sup> the Luther League, 1888.<sup>5</sup>

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<sup>1</sup>Christian Endeavor World, XIV (February 1, 1900), p. 380

<sup>2</sup>Correspondence, Christian Endeavor World, XIV (February 1, 1900), p. 381.

<sup>3</sup>Paul Hutchinson, The Story of the Epworth League, pp. 7, 28.

<sup>4</sup>John Wesley Conley, History of the Baptist Young People's Union of America, pp. 27, 30.

<sup>5</sup>Frank Otis Erb, The Development of the Young People's Movement, p. 86. Lists other organizations, pp. 86-87.

We continue:

The growth of the movement and the widening of our international fellowship, and the establishment of the principles in which we believe, all these things depend very largely upon the local union. . . . However, there is a vigorous enterprise, each local society will feel its influence and be strengthened by it.

The extension of the activity of unions in a single denomination is illustrated by the report of the activity of Christian Endeavor among the disciples of Christ in Indiana in the Christian Endeavor World.<sup>2</sup>

Recalling their State Convention they held 25 district conventions last year, besides numerous Christian Endeavor meetings. They have a district superintendent in every district in the State, and also a society superintendent in every society.

Organizational Young People's Organizations. The adoption and enlargement of the young people's organizations by persons desiring a more actively denominational emphasis resulted in the Young People's League, first formed in 1880;<sup>3</sup> the Baptist Young People's Union of America, 1881;<sup>4</sup> the Luther League, 1882.<sup>5</sup>

<sup>1</sup>Christian Endeavor World, XIV (February 1, 1900), p. 250.

<sup>2</sup>Correspondence, Christian Endeavor World, XIV (February 1, 1900), p. 261.

<sup>3</sup>Paul Hutchinson, The Story of the Young People's League, pp. v, 22.

<sup>4</sup>John Wesley Conley, History of the Baptist Young People's Union of America, pp. 27, 28.

<sup>5</sup>Frank Olin, The Boy's Journal of the Young People's Movement, p. 86. Also other organizations, pp. 86-87.

It must not be assumed that the organizations as they exist at the present time, national in extent and powerful in influence as some of them are, were inventions from outside of the experience of the local group, or that the denominational societies were direct imitations of the Christian Associations and the Christian Endeavor. The last quarter of the century was a period of activity for youth and numbers of related and unrelated local groups had been organized, which formed the groundwork for the development of national associations. The Epworth League, for example, when formed in 1889, was a union of the Young People's Methodist Alliance, 1883;<sup>1</sup> the Oxford League;<sup>2</sup> the Young People's Christian League,<sup>3</sup> which had begun among Methodist youth of New England and had been taken up in several other states; the Methodist Young People's Union, of Michigan, and the North Ohio Conference Methodist Episcopal Alliance.<sup>4</sup>

Among organizations bounded by the limits of their own denominations there was, so far as our available materials indicate, neither conflict nor definite cooperation at the opening of the century. Between denominational organizations and

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<sup>1</sup>Paul Hutchinson, The Story of the Epworth League, pp. 23, 30.

<sup>2</sup>Ibid., pp. 18, 30

<sup>3</sup>Ibid., pp. 24-25, 30.

<sup>4</sup>Ibid., pp. 25-26, 30.

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<sup>1</sup>Paul Hutchinson, The Story of the Y. W. League.

pp. 23, 20.

<sup>2</sup>Ibid., pp. 12, 20.

<sup>3</sup>Ibid., pp. 24-25, 20.

<sup>4</sup>Ibid., pp. 22-23, 20.

the Christian Endeavor, however, relations were in some cases more definite, as we have already suggested.<sup>1</sup> The Baptist Young People's Union of America stood on cordial terms with the other organization, but between the Epworth League and the Christian Endeavor passed many not too complimentary criticisms and comments on the subject of union. The Christian Endeavor was persistent in its attempt to lead the Epworth League into its own organization, and the Epworth League was equally insistent on its desire to retain its denominational autonomy.<sup>2</sup> Each represented certain basic assumptions in the conduct of young people's work and there was fundamental cause for friction. After the adoption of the Epworth League in 1892 by the General Conference of the Methodist Episcopal Church it was too enthusiastic in its tremendous expansion to give any thought to allowing itself to be absorbed by an older organization.

#### Undenominational Cooperation

Undenominational cooperative religious work not primarily concerned with youth, differentiated according to age-group, found forceful expression in the Sunday School of the 18th century. Beginning a new era in 1897, with a survey

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<sup>1</sup>See p. 9.

<sup>2</sup>Paul Hutchinson, The Story of the Epworth League, pp. 33-35; Frank Otis Erb, The Development of the Young People's Movement, pp. 70-77; The Christian Endeavor World, XIV; The Epworth Herald, XIII.

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Conference of the Methodist Episcopal Church it was for many  
years in its numerous sessions to give up thought to allow-  
ing itself to be absorbed by an older organization.

### Transnational Cooperation

Transnational cooperative relations were not  
initially concerned with youth, differentiated according to  
age-groups. Youth Councils were organized in the Young Men's Club of  
the first century. It gained a new era in 1887, with a survey

See p. 17.

Real Internationalism, The History of the Epworth League,  
pp. 33-35; Frank Olin Pitts, The Epworth League of the Young Men's  
Club, pp. 33-35; The Epworth League, pp. 33-35; The Epworth League,  
pp. 33-35; The Epworth League, pp. 33-35.

of the problems of the United States, the Sunday School Union turned back to the evangelistic and pioneering spirit of its founders and looked to unchurched areas, particularly of rural sections, for its field of service.<sup>1</sup> The Ninth International Sunday School Convention, held in Atlanta, Georgia, in April, 1899, had brought together workers in all types of Sunday School activity from all parts of the country. Other organizations active in 1900 included the Women's Christian Temperance Union, organized in 1874; the Anti-Saloon League, started in 1893; the American Bible Society and the men's brotherhoods. A detailed study of those significant for our present problem will be rewarding.

The American Sunday-School Union. Undenominational cooperation of a sort almost interdenominational touched a high point in the work of the American Sunday-School Union, which in 1900, after an existence of 83 years, faced the future as a distinctly missionary organization in support of the Sunday School movement. Organized in 1817 with a three-fold purpose, it was the result of several years of Sunday School experience, which it attempted to unify with a common goal and organization.

The organized groups supporting the Sunday School before 1817 are found to have been of two sorts. The first type was the Sunday School Union located in a single community

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<sup>1</sup>Edwin Wilbur Rice, The Sunday-School Movement 1780-1917 and the American Sunday-School Union, 1817-1917, pp. 388-390

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The American Sunday-School Union. Unhappily, the cooperation  
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to unify with a common goal and organization.

The organized groups supporting the Sunday School  
before 1817 are found to have been of two sorts. The first  
type was the Sunday School Union located in a single community

and organized to take care of the advancement of Sunday Schools within a limited area. The second was an overhead organization uniting several such groups. Examples of the first type include a Philadelphia society for the education of poor female children, and the Evangelical Society of the same city. The First Day Society, which has had a continuous existence to the present time, is also in this class. The Female Union Society for the promotion of Sabbath-Schools, in New York, and the New York Sunday School Union Society, as well as the Sunday and Adult School Union, formed in Philadelphia, represent the second type. This double development was due at least in part to the fact that the work was in the hands of individual leaders of varying strength and influence. The influence of Robert Raikes' work in England and of similar work in the cultural centers of America, especially Philadelphia and New York, was felt in various ways in several places. The fact that only a few outstanding illustrations are here discussed does not by any means support the inference that they were isolated instances. They have been selected, rather, on the basis of importance in the whole development of Sunday School work.

The First Day Society. The formation of the First Day Society in Philadelphia in December, 1790, by a group of ten or twelve persons of several denominational affiliations, marked the beginning of an era of organized support of developing Sunday Schools. The purpose of the Society, according to its carefully prepared constitution, was to teach the rising

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The First Day Society. The formation of the first day society in Philadelphia in December, 1835, by a group of ten or twelve persons of various denominational affiliations, marked the beginning of an era of organized support of developing Sunday Schools. The purpose of the Society, according to its originally proposed constitution, was to teach the rising

generation from the Bible and from "such other moral and religious books as the society might, from time to time, direct".<sup>1</sup> By means of paid teachers working in hired rooms, the First Day Society set about fulfilling its purpose. Its double emphasis on moral instruction and on technical instruction in reading and writing led to activity in promoting public, free, government-controlled schools, besides the establishment of Sunday Schools.

The organization, which still exists to administer the funds entrusted to it, has been undenominational. The affiliation of only one member of the original group, Bishop William White, of the Episcopal Church, can be stated with certainty and in no case was a member of the Society an official representative of a denominational body, whether he was a lay or clerical member of it. The society was unrecognized by the churches and worked independently of them, although its influence was to lead later directly into the heart of the work of the church.

Before 1819 the Society disbanded its schools and turned its attention to the support of schools with voluntary teachers, especially those of the Sunday and Adult School Union, which was increasing the school work rapidly.

Early Overhead Unions. A Union Society for the edu-

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<sup>1</sup>The quotation is from Edwin Wilbur Rice, The Sunday-School Movement 1780-1917 and the American Sunday-School Union 1817-1917, p. 45

separation from the Bible and from "such other moral and religious books as the society might, from time to time, direct." By means of paid teachers working in hired rooms, the first day society set about fulfilling its purpose. The society was on moral instruction and on technical instruction in reading and writing led to activity in promoting public, free, government-controlled schools, besides the establishment of Sunday schools.

The organization, which still exists as administered by the funds entrusted to it, has been unimpaired. The affiliation of only one member of the original group, William White, of the Episcopal Church, can be stated with certainty and in no case was a member of the Society an official representative of a denominational body, whether he was a lay or clerical member of it. The society was unrecognized by the churches and worked independently of them, although its influence was to lead later directly into the heart of the work of the church.

Before 1819 the Society extended its schools and turned its attention to the support of schools with voluntary teachers, especially those of the Sunday and Adult School Union, which was increasing the school work rapidly.

Early Quaker Unions. A Union Society for the edu-

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<sup>1</sup>The quotation is from Edwin Wilson Bates, The Quaker School Movement 1780-1819 and the American Society-School Union 1819-1840, p. 10.

cation of poor female children in Philadelphia was formed in 1804 by a group of women of the city. Sunday School work in Philadelphia received a new impetus from the work of the Rev. Robert May, who established schools in 1811-12 while he was working under the Evangelical Society, which had been formed in 1808 for the purpose of promoting "the knowledge of and submission to the Gospel of Jesus Christ among the poor in this city and vicinity."<sup>1</sup>

The organization of three overhead unions occurred within a short length of time. In January, 1816, New York women formed a "Female Union Society for the Promotion of Sabbath-Schools". The purpose of the society was:<sup>2</sup>

To stimulate and encourage those engaged in the education and religious instruction of the ignorant; to improve the methods of instruction; to promote the opening of new schools; to unite, in Christian love, persons of various denominations engaged in the same honorable employment.

The New York Sunday-School Union Society was organized a month later, for these purposes:<sup>3</sup>

To encourage and assist those engaged in the superintendence and instruction of Sunday schools; to promote the establishment of new schools; to improve the methods of teaching; and to unite . . . persons of different religious denominations in this benevolent undertaking.

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<sup>1</sup>The quotation from the Constitution of the Evangelical Society is from Edwin Wilbur Rice, The Sunday-School Movement 1790-1917 and the American Sunday-School Union 1817-1917, p. 51

<sup>2</sup>The quotation is from Edwin Wilbur Rice, op.cit., p. 57.

<sup>3</sup>The quotation is from Edwin Wilbur Rice, op.cit., p. 58.

vision of poor female children in Philadelphia was formed in 1804 by a group of women of the city. Sunday School work in Philadelphia received a new impetus from the work of the Rev. Robert May, who established schools in 1811-12 while he was working under the Evangelical Society, which had been formed in 1808 for the purpose of promoting the knowledge of Christianity to the Gospel of Jesus Christ among the poor in this city and vicinity.<sup>1</sup>

The organization of these cyclical unions occurred within a short length of time. In January, 1812, New York women formed a "Female Union Society for the Promotion of Sabbath-Schools". The purpose of the society was:

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<sup>1</sup>The quotation from the Constitution of the Evangelical Society is from Edwin Wilson Rice, The Sunday-School Movement 1700-1817 and the American Sunday-School Union 1817-1817, p. 31.

<sup>2</sup>The quotation is from Edwin Wilson Rice, op. cit., p. 37.

<sup>3</sup>The quotation is from Edwin Wilson Rice, op. cit., p. 38.

Cooperation in activity and in the training of teachers are here prophesied.

The Sunday and Adult School Union and the American Sunday School Union. The Sunday and Adult School Union was formed in May, 1817, and incorporated two years later. The first corps of officers was named by a delegated meeting at which representatives of eleven Sunday-school associations or societies were present. Within seven years the Union had recognized auxiliary unions in seventeen states and the District of Columbia. During this period The Female Union Society affiliated itself with the Union. Schools under the whole organization numbered 723 in 1824. The national reach of the work of the Union was acknowledged in 1825, when the name of the organization was changed to the American Sunday-School Union, the title under which it has continued to operate to the present time.

The constitution of the Union emphasizes cooperation, expansion and instruction in its statement of purpose:<sup>1</sup>

To concentrate the efforts of Sabbath-School Societies in the different sections of our country; to strengthen the hands of the friends of religious instruction on the Lord's Day; to disseminate useful information, circulate moral and religious publications in every part of the land, and endeavor to plant a Sunday-School wherever there is a population.

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<sup>1</sup>The quotation is from Edwin Wilbur Rice, The Sunday-School Movement 1780-1917 and the American Sunday-School Union 1817-1917, p. 79.

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to strengthen the hands of the friends of religious  
instruction on the Lord's Day; to disseminate useful  
instruction, cultivate moral and religious habits;  
to place in every part of the land, and wherever it  
finds a Sunday-school wherever there is a population.

The constitution is found within this book. The Sunday-  
School Union, 1891-1914 and the American Sunday-School Union  
1914-1915, p. 70.

The work of fulfilling the purpose of instruction led the Union to cooperative activity with the American Bible Society in the distribution of religious literature. "Expansion" took workers of the Union far afield, to plant Sunday Schools in rural and frontier regions untouched by other institutions of religion or of education. Efforts to bring cooperation among Sunday School teachers and officers brought about in 1832 the first National Sunday School Convention, the development of which deserves a separate treatment.

### The Primary Union

The beginning of specialization in the organization of persons associated in the work of the Sunday School appeared in the Newark, New Jersey, Primary Union, organized as a local group in 1870.<sup>1</sup> The influence of the Uniform Lesson continued dominant, but this fact did not prevent teachers of young children from coming together to discuss the problems of the Sunday School as they related specifically to the task of instructing the youngest members of the school.

The idea was taken up in other centers until, in 1884, the National Primary Union was constituted by the Unions of New York, Philadelphia, Washington and Albany. The official name was the National Union of Primary Sabbath School Teachers. The purpose was definitely stated as "mutual helpfulness by cor-

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p. 19.

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respondence, interchange of papers on practical topics, and by occasional meetings". The membership of the organization consisted of "such Primary Unions as may vote to unite with us". A provision for corresponding membership was made for the benefit of individual persons, whether teachers, mothers or adults who desired to train themselves for the teaching of primary children.<sup>1</sup>

Three years later the organization was made the International Primary Teachers Union, to include Canadian members.

In 1896, when more than 100 local unions were reported in existence, the Union voted to become auxiliary to the International Convention and to include in its membership "all the members of all the duly constituted primary unions within the bounds of the convention".<sup>2</sup> At its meeting in 1899 in connection with the International Convention, the Union became the Primary Department of the International Sunday School Convention.

The value of this development as it affected young people's work is seen in two ways: (1) The development of a specialized age-group department of Sunday-School workers and (2) an increasing emphasis on the necessity of grading to suit the pupils. Although this has no direct organizational influ-

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<sup>1</sup>Fourth International Sunday School Convention,  
(1884), p. 138.

<sup>2</sup>Eighth International Sunday School Convention,  
(1896), p. 340.

responsibility, interchange of papers on practical topics, and by occasional meetings. The membership of the organization consisted of "such primary teachers as may wish to unite with us". A provision for corresponding membership was made for the benefit of individual persons, whether teachers, workers or adults who desired to train themselves for the teaching of primary children.

Three years later the organization was called the International Primary Teachers Union, to include Canadian members.

In 1906, when more than 100 local unions were reported in existence, the Union voted to become a unitary in the International Convention and to include in its membership "all the members of all the duly constituted primary unions within the bounds of the convention".<sup>2</sup> At its meeting in 1909 in connection with the International Convention, the Union became the Primary Department of the International Sunday School Convention.

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<sup>1</sup>Yearly International Sunday School Convention, (1902), p. 13.  
<sup>2</sup>Yearly International Sunday School Convention, (1909), p. 27.

ence on the work with adolescents, the effect of such activity must be suspected in the later developments among groups interested in pupils older than those under the Primary Department.

Bible Societies. A further example of undenominational cooperation may be found in a leaf from the history of the Bible societies in which interest in the spread of Bible reading cut across denominational lines to bring together persons of many groups. The formation of Bible Societies and similar organizations of other names in England and Scotland was directly and indirectly cause of the organization in 1808 of the Philadelphia Bible Society and in 1809 of the Connecticut, Massachusetts, New York and New Jersey Bible Societies. When the American Bible Society was formed in 1816 by a union of existing organizations, 100 societies were reported.

The society originated in the action of a group of individuals and the support is now divided among individuals and churches, missionary contributions of local groups being encouraged by overhead organizations.<sup>1</sup> In 1919 an Advisory Committee was formed to which each Evangelical Christian body was invited to send a representative. This action was taken to meet the need of closer and more definite relation between the Society and the other groups. The report of the Executive Officers for 1920 noted that:<sup>2</sup>

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<sup>1</sup>Doctrines and Discipline of the Methodist Episcopal Church 1932, p. 658, gives such an example.

<sup>2</sup>One Hundred and Fourth Annual Report of the American Bible Society, p. 39.

once on the work with adolescents, the effect of such activity must be suspected in the later developments among groups interested in pupils older than those under the Primary Department.

Bible Societies. A further example of international cooperation may be found in a list from the history of the Bible Societies in which interest in the spread of Bible reading and various denominational lines to bring together persons of many groups. The formation of Bible Societies and similar organizations of other names in England and Scotland was directly and indirectly cause of the organization in 1805 of the Philadelphia Bible Society and in 1809 of the Connecticut, Massachusetts, New York and New Jersey Bible Societies. When the American Bible Society was formed in 1816 by a union of existing organizations, 100 societies were reported.

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1920 noted that:

<sup>1</sup> Societies and churches of the Methodist, Baptist,

Presbyterian, Lutheran, Episcopalian, and other denominations.

<sup>2</sup> See Minutes and Yearly Annual Report of the American

Bible Society, p. 30.

It has not been practicable to have a constitutional provision for a governing board appointed by the various denominational bodies, since this would tend to limit participation to such denominations. The purpose of the Society and its supporters has always been associated with the widest service of Protestant churches.

Neither a cause nor a result of cooperative young people's work, the Bible Society, with the other movement, finds its root in the cooperative mood of which the results have been many and varied.

Other Cooperation. The cooperative mood has had expression in still other organizations and activities during the period. Some of these have been concerned directly with the work of the several denominations, as in the cooperation of foreign missions boards and of groups of editors and publishers. Even in a consideration of interdenominational cooperation, cognizance must be taken of the importance of bodies whose activity cuts across denominational lines by uniting in their organizations individuals of several communions.

The effect of such cooperation among individuals in a religious or social service undertaking cannot be estimated in its influence on attitudes and similarly intangible determinatives. Organizations primarily outside of the youth field, such as the Woman's Christian Temperance Union and the Anti-Saloon League, have shown concern for younger groups and have organized junior branches or have sought to work with existing youth organizations.

It has not been possible to have a constitutional provision for a governing body appointed by the various denominational bodies, since this would tend to limit participation to such organizations. The purpose of the Society and its supporters has always been associated with the widest service of Protestant churches.

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The effect of such cooperation among individuals in a religious or social service undertaking cannot be estimated in its influence on attitudes and similarly intensive activities. Organizations primarily outside of the youth field, such as the Women's Christian Temperance Union and the Anti-Slavery League, have shown concern for younger groups and have organized junior branches or have sought to work with existing youth organizations.

Of men's brotherhoods, many are denominational. The Brotherhood of Philip and Andrew, organized in churches of several denominations, provided in its original constitution for a boys' division as well as the men's.<sup>1</sup> The minimum age for the men's brotherhood was set at 16 years. This would indicate no actual youth group differentiation, but only a break between younger boys and those who might be grouped as adults.

### Denominational Cooperation

The year 1900 was a significant one in the progress of church federation, for in February of that year a group of men, representing nearly all of the federated groups of churches then in existence, in local or state units, met in New York City to consider national federation. The organization of the National Federation of Churches and Christian Workers authorized by this conference, was completed at a conference a year later.

The move for federation was by no means without precedent. The Open and Institutional Church League had been organized in 1894 by laymen and ministers of Presbyterian, Methodist, Baptist and Congregational Churches. Even earlier, in 1867, the American Branch of the World Evangelical Alliance had been organized to promote national and international co-operative work<sup>2</sup> and before 1900 local and state federations

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<sup>1</sup>William B. Patterson, Modern Church Brotherhoods, pp. 50-52.

<sup>2</sup>Gaius Jackson Slosser, Christian Unity, p. 187

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William A. Patterson, Modern Church Federations.

pp. 50-52.

John Jackson Glover, Christian Union, p. 127

or "Alliances" were formed under local leadership or under that of Dr. Josiah Strong, executive secretary of the American Evangelical Alliance (i.e. the American Branch of the World Alliance) for two decades or more after 1873. Notable examples of such organizations include the Interdenominational Commission of Maine, in which Baptist, Christian, Congregational and Methodist Episcopal state units worked together;<sup>1</sup> the Connecticut Federation of Churches, formed in 1899 at the ninetieth anniversary of the Connecticut Bible Society;<sup>2</sup> the Federation of Churches and Christian Workers of New York City, organized in 1895.<sup>3</sup>

The general attitudes and purpose of the federations of the period are clearly shown in the first paragraphs of the "Plan and Principles of Comity" adopted by the New York State Federation of Churches:<sup>4</sup>

The federation of Churches and Christian Workers of the State of New York does not, as an organization, stand in opposition to the existing lines of division by which the denominations of the State are separated from one another. It does not ignore or belittle the conscientious differences of convictions as to doctrine, polity, modes of worship and methods of work that distinguish the several denominational organizations. Whether or not the different churches are in future to be brought into one comprehensive Church organization we recognize the fact that for the present, at least, the work that God has entrusted to the churches must be performed under the conditions

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<sup>1</sup>Elias B. Sanford, Origin and History of the Federal Council of the Churches of Christ in America, p. 104.

<sup>2</sup>Ibid., pp. 104-107.

<sup>3</sup>Ibid., p. 108.

<sup>4</sup>The quotation is from Sanford, op. cit., p. 443.

or "Alliances" were formed under local leadership or under that of Dr. Joseph Strong, Executive Secretary of the American Evangelical Alliance (i.e. the American branch of the World Alliance) for two decades or more after 1875. Notable examples of such organizations include the International Commission of Missions, in which Baptist, Methodist, Congregational and other Protestant states united together;<sup>1</sup> the Federation of Churches, formed in 1899 at the Nineteenth Anniversary of the Connecticut Bible Society;<sup>2</sup> the Federation of Churches and Christian Workers of New York City, organized in 1903.<sup>3</sup>

The General attitude and purpose of the Federation of the period are clearly shown in the first paragraph of the "Plan and Principles of Unity" adopted by the New York State Federation of Churches:<sup>4</sup>

The Federation of Churches and Christian Workers of the State of New York does not, as an organization, stand in opposition to the existing forms of division by which the denominations of the State are separated from one another. It does not attempt to belittle the specialized activities of congregations as to doctrine, polity, modes of worship and methods of work that distinguish the several denominational organizations. Efforts to put the different churches are in future to be brought into one comprehensive Church organization as recommended the fact that for the present, at least, the work that has been entrusted to the churches must be performed in or through the

<sup>1</sup> Walter E. Gifford, *History and Development of the National Council of the Churches of Christ in America*, p. 101.

<sup>2</sup> *Ibid.*, pp. 104-107.

<sup>3</sup> *Ibid.*, p. 108.

<sup>4</sup> The quotation is from Gifford, *op. cit.*, p. 143.

imposed by the existing denominational systems. The federation, so far from seeking to have any Church lessen its emphasis upon and advocacy of the special doctrines and usages that separate it from other churches, has for one of its principal objects to coordinate the work of the different religious bodies of the State so as to prevent waste of power through friction and enable each Church to do its distinctive work with greater effectiveness and more encouraging success.

The Federation disclaims authority over the denominations affiliating under its constitution. It gives counsel when its counsel is desired. It cannot compel compliance with its recommendations. Its advice has only the moral weight of the reasons urged in favor of it . . . . .

The progress of federation on local, state and national lines was to result in 1905 in the formation of the Federal Council of the Churches of Christ in America, the development of which has continued and strengthened to the present time.

#### International Sunday School Convention

The International Sunday School Convention, which in 1899 appointed its first executive secretary, Marion Lawrence, had its origin in the National Sunday School Convention, first called, as we have noted, by the American Sunday School Union in 1832, for the purpose of bringing together actual workers in the Sunday School, superintendents, teachers and other officers, to discuss<sup>1</sup>

The principles of the Sunday-school institution; the duties and obligations which attach to the several officers of Sunday-schools; the best

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<sup>1</sup>The quotation is from Edwin Wilbur Rice, The Sunday-School Movement 1780-1917 and the American Sunday-School Union 1817-1917, p. 355.

... by the existing denominational system.  
The Federation, as far as possible, to have  
under its auspices the various agencies of  
the spiritual education and welfare of the people.  
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To work to be the distinctive work with greater  
effectiveness and more harmonious system.

The Federation should be authorized over the  
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The question is then again raised, the Sunday  
School Convention 1892-1893 and the National Sunday-School Union  
1893-1894, p. 24.

plans of organizing, instructing, and managing a Sunday-school in its various departments, and such other topics . . . .

The convention was self-perpetuating and depended on no further organization until 1881, when it appointed a permanent Executive Committee.<sup>1</sup>

Topics of all sorts related to the problems of Sunday School work were discussed in the triennial Conventions and as work in the field developed and became more definitely organized the groups of workers were differentiated in the activities of the Convention. Thus, in 1899 the International Primary Union, which had been holding its meetings in connection with the triennial meetings of the Convention since 1887,<sup>2</sup> became the Primary Department of the International Sunday School Convention. The Third Regular Meeting and Seventh Annual Conference of the International Sunday School Field Workers' Association was held in conjunction with the same Convention in 1899<sup>3</sup> and became, by the time of the next Convention, the "Field Workers' Department of the International Sunday School Convention".<sup>4</sup>

#### International Lesson Committee and Youth

The history of the International Lesson Committee may

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<sup>1</sup>Arlo Ayres Brown, A History of Religious Education in Recent Times, pp. 169-170.

<sup>2</sup>The Development of the Sunday School 1780-1905, p. 20.

<sup>3</sup>Ninth International Sunday School Convention (1899), p. 306.

<sup>4</sup>Tenth International Sunday School Convention (1902), p. 24.

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### International Lesson Committee and Lesson

The history of the International Lesson Committee may  
also be given, a history of religious education  
in Recent Times, pp. 147-151.  
<sup>1</sup>The Development of the Sunday School 1780-1900, p. 20.  
<sup>2</sup>Third International Sunday School Convention (1899).  
<sup>3</sup>Fourth International Sunday School Convention (1902).  
p. 308.  
p. 21.

not be treated here in detail for the period before 1900. The Committee was elected by the International Convention and its proposals were subject to ratification by that body. The First Lesson Committee was named in 1872, with five clergymen and five laymen members. The Fifth Committee, named in 1896, worked until 1902.

Even during the period of the enthusiastic support of the uniform lesson idea and of the Lesson Committee, whose set task was to select topics and Bible passages for uniform lessons, alert teachers using the lessons were aware of a need for different presentations for different age groups. At first the voices raised on this problem were few and isolated. In 1867 John H. Vincent had published a series, "Two Years with Jesus", in which he provided adaptations for children.<sup>1</sup> He proposed grading in four groups: Infant grade, about 3 to 6 years (i.e. those unable to read); Primary, 6 to 10; Third grade, 10 to 16; and Senior, over 16.<sup>2</sup> By 1897 the movement had gained power enough to result in discussion of primary, advanced and supplementary courses in a conference of the Committee with lesson writers and others.<sup>3</sup>

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<sup>1</sup>Frank Glenn Lankard, A History of the American Sunday School Curriculum, pp. 206-207.

<sup>2</sup>John R. Sampey, The International Lesson System. The History of Its Origin and Development, pp. 66-67.

<sup>3</sup>Ibid., p.171.

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<sup>1</sup> Frank Mann Jackson, A History of the American

Reader School Curriculum, pp. 400-407.

<sup>2</sup> John E. Sawyer, The International Lesson System,  
The History of the Origin and Development, pp. 10-17.

<sup>3</sup> Ibid., p. 171.

An early answer to the problem emphasized an adaptation of method and a grading of lesson helps. F. N. Peloubet, speaking at the First World's Convention in London in 1889 on "The Published Lesson Helps of America", of which he himself published one set, called especial attention to the fact that the International System, if not one of graded lessons, was one of graded helps. For him the problem of grading was:<sup>1</sup>

"Not of selecting from the Scriptures those portions which are adapted to each grade of scholars, but of selecting from the same portions those truths and aspects of truth which are adapted to the various grades . . . . The helps for teachers, too, are widely graded.

Recognizing the problem as a permanent one, the Lesson Committee appointed in 1897 a sub-committee on Graded Lessons.

Results of this agitation were seen first in the field of primary work, which was already organized and self-conscious as a group working in a limited field. A course of lessons for beginners was not finally published by the International Lesson Committee and the International Sunday School Convention until 1901, although the Executive Committee of the International Primary Teachers Union had in 1894 adopted resolutions recommending the selection of separate lessons, "in addition to the regular course" and not to interfere "with the present lesson helps, which are prepared for the Primary Department." This

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<sup>1</sup>This quotation is from John Richard Sampey, The International Lesson System. The History of Its Origin and Development, pp. 125-6.

An early answer to the problem suggested an adoption of method and a grading of lesson plans. W. V. Kellogg, speaking at the First World's Convention in London in 1889 on "The Graded Lesson Plans of America", of which he himself published one set, called special attention to the fact that the International System, if not one of graded lessons, was one of graded help. For this the problem of grading was:

"Not of selecting from the principles of the system which are adapted to each grade of students, but of selecting from the same principles those which are adapted to each grade of students, and of selecting those which are adapted to the various grades . . . The help for teachers, too, was wisely treated."

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Results of this agitation were manifested in the field of primary work, which was already organized and self-conscious as a group working in a limited field. A number of lessons for beginners was not finally published by the International Lesson Committee and the International Primary School Convention until 1901, although the Executive Committee of the International Primary Teachers Union had in 1894 adopted resolutions recommending the selection of separate lessons, "in addition to the regular course" and not to interfere "with the present lesson help, which are prepared for the Primary Department." This

This quotation is from John Richard Smyth, The International Lesson System, The History of the Graded Lesson Plan, pp. 125-6.

action was taken by the cooperative body in view of the fact that at least one independent course had already been published.<sup>1</sup>

Action on an advanced course was not taken by the International group until 1905. This course, even when finally adopted, was not arranged specifically for a youth group, but for those who had studied at least one six-year course of the Uniform Lessons.

### Young People's Work in the International Convention

The picture of the growth of Sunday School workers into a realization of the methods of teaching the Uniform Lessons necessary to make them applicable to children of varying ages is a vague one. For the details of this development in the International Convention before 1900 we shall be obliged to depend upon casual remarks or indirect reports. Young People's Work in the Convention consisted chiefly of the efforts of Sunday School teachers who were interested in two things: Teaching youth and using the Uniform Lessons. For the most part members of the age-group in which we are interested were classed with adults. Differentiation began at the bottom.

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<sup>1</sup>John Richard Sampey, The International Lesson System. The History of Its Origin and Development, pp. 164-165. The course was "Two Years with Jesus", by Juliet E. Dimock, published in 1893 by the American Baptist Publication Society. More independent primary courses were published before effective action by the International Convention. See Frank Glenn Lankard, A History of the American Sunday School Curriculum, p. 275.

action was taken by the cooperative body in view of the fact that at least one independent country had already been published.

Action on an advanced course was not taken by the International group until 1905. This course, even when finally adopted, was not arranged specifically for a youth group, but for those who had studied at least one six-year course of the previous lessons.

### Young People's Work in the International Movement

The picture of the growth of Sunday School work into a realization of the methods of teaching the children into a necessity to make them specialists in children of varying ages is a vague one. For the details of this development in the International Convention before 1900 we shall be obliged to depend upon general remarks or indirect reports. Young People's work in the Convention consisted chiefly of the efforts of Sunday School teachers who were interested in two things: Teaching Youth and using the Sunday Lessons. For the most part members of the age-group in which we are interested were classed with adults. Differentiation began at the bottom.

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John Richard Gumpsey, The International Lesson Series: The History of Its Origin and Development, pp. 10-12. The series was "The Youth and the Lesson", by Julius E. Buehler, published in 1903 by the American English Publication Society. More independent primary courses were published before 1900. Also action by the International Convention. See Frank Brown, A History of the American Sunday School Lesson Series, p. 275.

One of earliest references to "intermediate work" is to be found in the report of the Convention of 1869, where the "intermediate or juvenile class teacher" was mentioned as next above the primary. There is no indication that this was more than a reference to what is more commonly known now as the "Junior" period, despite the use of the word "intermediate".<sup>1</sup>

The Convention in 1884 was addressed by two persons on the subject of method in teaching intermediates. Again there is no direct proof of the age group of which they were speaking. There is vagueness, as indicated by the remark of one of the speakers, "The great loss in our Sunday-Schools takes place somewhere between the Primary and the Adult departments."<sup>2</sup>

A year earlier the Western Secretary of the Congregational Sunday School and Publishing Society, in an address before the Congregational Club in Chicago on the question, "How Can the Scholars be Retained in the Sunday School as They Grow Older?" urged that the teachers cease to make Sunday School a strictly children's affair, for the benefit of "those that are passing out of childhood into young manhood and womanhood".<sup>3</sup>

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<sup>1</sup>Fourth National Sunday School Convention (1869), pp. 98ff.

<sup>2</sup>Fourth International Sunday School Convention (1884), p. 165.

<sup>3</sup>J. H. Hollister et al. The Sunday School, p. 24.

One of earliest references to "intermediate" work is to be found in the report of the Commission of 1892, where the "intermediate or juvenile class teacher" was mentioned as next above the primary. There is no indication that this was more than a reference to what is now commonly known as the "junior" period, despite the use of the word "intermediate".

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A year earlier the Western Secretary of the General National Sunday School and Publishing Society, in an address before the General Assembly of 1891 in Chicago on the question, "How can the children be retained in the Sunday School as they grow older?" urged that the teachers begin to make Sunday School a "child's" school, for the benefit of "those that are passing out of childhood into young manhood and womanhood."

Fourth National Sunday School Convention (1892)  
Fourth International Sunday School Convention (1892)  
J. W. Hollister at St. Paul, Minn., p. 24.

The gradual spread of such sane thinking was to bring about drastic changes later, but for the most part the records are silent on the subject of youth.

One speaker before the Convention of 1896 made a plea for a separate department for those from eight to thirteen or nine to fourteen, with a superintendent versed in this "special phase of child nature".

Evidence of further developments within the local Sunday School than records now available indicate readily is found in the remark of a Sunday School man at the same Convention. Speaking of his own Sunday School in the District of Columbia, he said: "We now have kindergarten, primary, intermediate, junior and adult departments." This sounds progressive toward a sort of grading, although the question is again raised as to the exact meaning of the term "intermediate", placed as it is between "primary" and "junior".<sup>1</sup>

On a Sunday School Tour of the Northwest, made in 1900, and taking official representatives of four denominations through eleven states to address conventions, conferences and other meetings of Sunday School workers, members of the party paid some attention to the intermediate. One subject discussed was "The Sunday School Lesson for May 20th as it should be

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<sup>1</sup>Eighth International Sunday School Convention (1896), p. 275.

The general aspect of such work is that it is done in a systematic manner, but for the most part the records are silent on the subject of youth.

The census before the formation of 1900 was a one for a separate department for those that might be taken as nine to fourteen, with a supplementary record in this "special phase of child matter".

Witnesses of further developments within the local Sunday School from records now available indicate that it was in the month of a Sunday School was at the time then. Speaking of his own Sunday School in the district of Columbia, he said: "We now have kindergarten, primary, intermediate, junior and adult departments." This admits progressive toward a sort of grading, although the question is again raised as to the exact meaning of the term "intermediate", placed as it is between "primary" and "junior".

On a Sunday School from the records, made in 1900, and taking official representatives of four denominations, through which was stated to various conditions, notwithstanding other meetings of Sunday School workers, members of the party had more attention to the information. The subject discussed was "The Sunday School Lesson for 1901" and it should be

1. 1901 Information Sunday School Department (1900)  
p. 270.

taught to an intermediate class". Marion Lawrence, general secretary of the International Convention, spoke in several places on "The Big Boy Problem", an address which elicited enthusiastic comment from individuals and from at least one religious journal.<sup>1</sup>

. . . .

The threads of the fabric of interdenominational cooperation in young people's work are themselves strong -- youth, young people's societies, denominational cooperation, undenominational religious organizations for youth, cooperative religious bodies ready to awake to the task of serving youth -- but the weaving at the close of the 19th century shows up as very uneven and coarse, as if woven by an unskilled hand. As the next decades lend experience to the weavers, we shall, perhaps, find a finer fabric, the threads more finely spun, the weaving closer and more consistent.

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<sup>1</sup>The Sunday School Tour of the Northwest, pp. 30, 76

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... on "The Big Boy Problem", an address which listed an-  
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...

## II - Data to be Considered

### B - Young People's Work 1900-1912

II - Data to be furnished  
to - Young People's Work  
1900-1912

## Introduction

The movements within the field of interdenominational cooperation, which were vague shadowings even up to the close of the nineteenth century, began, almost immediately upon the turn of the century, to take rather definite form. We shall from this point forward, therefore, treat in detail only those movements which have direct bearing upon the development of interdenominational young people's work and describe others only as their development impinges upon the single line of specialized work with young people. Within the first twelve years of the century, the movement for church federation took the shape in which it has been effective to the present time. A newer type of interdenominational cooperation in the specialized field of Sunday School work took form and gradually merged with the undenominational Sunday School organization, the International Sunday School Convention. Within both movements were areas of young people's work, with curriculum the most highly developed of the fields. This period of new steps closed in 1912 and a new era began when John L. Alexander took up his work as superintendent of the adolescent division of the International Sunday School Association.

The purpose of this section, in keeping with that of the entire study, is that of tracing the development of interdenominational organization for official cooperation in work with persons from 12 to 24 years of age. Throughout the period,

## Introduction

The movement within the field of interdenominational cooperation, which were variously described as the dawn of the twentieth century, began, almost immediately upon the turn of the century, to take rather definite form. We shall trace this point forward, therefore, first in detail only those movements which have direct bearing upon the development of interdenominational young people's work and associate it with only its development in the single line of organized work with young people. Within the first twelve years of the century, the movement for church federation took the shape in which it has been effective to the present time. A new type of interdenominational cooperation in the specialized field of Sunday School work took form and gradually merged with the denominational Sunday School organization, the International Sunday School Convention. Within both movements were groups of young people's work, with curriculum the most highly developed of the field. This period of new shape closed in 1912 and a new era began when John L. Alexander took up his work as superintendent of the adolescent division of the International Sunday School Association.

The purpose of this section, in keeping with that of the entire study, is that of tracing the development of interdenominational organization for official cooperation in work with persons from 18 to 24 years of age. Throughout the period

no organization will be found which fulfills all the conditions of this statement, but together they are the foundation upon which the structure is to be built in later times.

Movement for Church Federation

National Federation of Churches and Christian Workers. The organization of the National Federation of Churches and Christian Workers was consummated in 1901, as we have already indicated.<sup>1</sup> A call issued by the National Committee on Federation of Churches, formed in New York in 1900, brought together in Philadelphia in February, 1901, officially delegated representatives of Church federated bodies of four states -- New York, Maine, Connecticut, Pennsylvania -- and nine cities -- Boston, Mass., Hartford and New Haven, Conn., New York and Syracuse, N. Y., Pittsburgh and Philadelphia, Pa., and Cleveland, Ohio, -- with greetings from Vermont and Chicago, Ill., organizations.<sup>2</sup>

The constitution of the National Federation of Churches and Christian Workers, organized by this conference, declared its purpose to be three-fold:<sup>3</sup>

(1) To secure cooperation among Churches and Christian Workers throughout the United States for the more effective promotion of the interests of the Kingdom of God.

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<sup>1</sup> See page 26.

<sup>2</sup> Elias B. Sanford, Origin and History of the Federal Council of the Churches of Christ in America, pp. 147-148

<sup>3</sup> The quotation is from Sanford, op. cit., p. 449.



(2) To promote and further the organization of State and local Federations.

(3) To foster intercommunication between State and local Federations and to furnish information regarding the work in every part of the country.

Constitutional requirements for membership in the Federation did not limit it to the field of official interdenominational representation, but allowed for members of four classes: (1) Federation of churches or other federative body, in state, city or local district; (2) local church; (3) ecclesiastical or "other federative organization existing for religious or moral purposes" and (4) individual persons.<sup>1</sup>

Preparations were begun at once to bring together in 1905 persons duly constituted official representatives of Protestant denominations, the highest councils of which would, in the intervening period, have opportunity to act on the question of federation. Such an assembly was finally a reality in the Inter-Church Conference on Federation, with 30 denominations represented at meetings in New York,<sup>2</sup> which recommended a plan of federation under the name "The Federal Council of the Churches of Christ in America" and called upon the Executive Committee of the National Federation to act as an organizing body, to report in 1908 to the Federal Council.<sup>3</sup>

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<sup>1</sup>Elias B. Sanford, Origin and History of the Federal Council of the Churches of Christ in America, pp. 449-450.

<sup>2</sup>Ibid., p. 244

<sup>3</sup>Ibid., pp. 467-468.

- (2) To promote and further the organization of State and local federations.  
(3) To foster intercommunication between State and local federations and to furnish information regarding the work in every part of the country.

Constitutional requirements for membership in the

Federation are not limited to the class of official representatives; but allowed for members of local churches.

- (1) Federation of churches or other federative body, in state, city or local district; (2) local church; (3) constitutional or other federative organization existing for religious or social purposes; and (4) individual persons.<sup>1</sup>

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1903 persons duly constituted official representatives of Protestant denominations, the highest authority of which would, in the intervening period, have opportunity to act on the question of Federation. Such an assembly was finally realized in the Inter-Church Conference on Federation, held in Washington, represented at meetings in New York, which produced a plan of Federation under the name "The Federal Council of the Churches of Christ in America" and called upon the Executive Committee of the National Federation to act as its governing body, to report in 1908 to the National Council.<sup>2</sup>

<sup>1</sup>Wm. S. Brewster, History of the Federal Council of the Churches of Christ in America, pp. 449-450.

<sup>2</sup>Ibid., p. 451.

<sup>3</sup>Ibid., pp. 457-458.

The Federal Council of the Churches of Christ in America. The activity of the succeeding two or three years was such that nearly all of the eligible bodies had adopted the plan by the time of the first meeting of the Federal Council of the Churches of Christ in America, Philadelphia, December, 1908, which, by formal ratification, made the plan the constitution of the organization.

As then constituted, the Federal Council had<sup>1</sup> no authority over the constituent bodies adhering to it; but its province . . . . [was] limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

The purpose of the Council, stated more definitely than that of the National Federation, was:<sup>2</sup>

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

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<sup>1</sup>The quotation is from Elias B. Sanford, Origin and History of the Federal Council of the Churches of Christ in America, pp. 466.

<sup>2</sup>The quotation is from Sanford, loc. cit.

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- II. To bring the Christian bodies of America  
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- III. To encourage fraternal fellowship and  
mutual counsel concerning the religious life and  
religious activities of the churches.
- IV. To secure a larger Christian influence for  
the churches of Christ in all spheres of life; to  
moral and social conditions of the people, and to  
promote the application of the law of Christ in  
every relation of human life.

The constitution is from William T. Hamilton, *Principles and  
History of the National Council of the Churches of Christ in  
America*, pp. 136.

The constitution is from Sanford, *loc. cit.*

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

Relation of Federal Council to Other Organizations. Cooperation, the keynote of both the theory and the practice of the Federative movement since its inception, has not been confined to a single administrative line of interdenominational activity, but has included cooperation on all levels. In 1905, for example, the Federation invited the cooperation of the National Educational Association and the Religious Education Association in the promotion of week-day instruction and in consideration of ways and means.<sup>1</sup> A joint committee on home missions, representing both the Federal Council and the Home Missions Council, considered "overlapping and overlooking" in western fields and, on the basis of an actual survey of Colorado, made recommendations in 1910 to their constituent bodies.<sup>2</sup>

Church Federation and Youth. The activity of the Federal Council of the Churches of Christ in America has been chiefly in the fields of general administration, rather than in the problems of a single project or age-group. For this reason, not through any neglect or lack of interest, youth has had a small part in the work of the Council.

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<sup>1</sup>Elias B. Sanford, Origin and History of the Federal Council of the Churches of Christ in America, p. 261.

<sup>2</sup>Ibid., pp. 296, 511-518.

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Church Extension and Youth. The activity of the Federal  
Council of the Churches of Christ in America has been chiefly  
in the fields of general administration, rather than in the  
promotion of a single project or enterprise. For this reason,  
not through any neglect or lack of interest, youth has had a  
small part in the work of the Council.

James H. Carter, Origins and History of the Federal  
Council of the Churches of Christ in America, p. 101.

In New York in 1905, an "interdenominational gathering in the interest of Young People's Organizations" was held in connection with the Conference on Inter-Church Federation. John R. Mott presided and Robert Speer and Woodrow Wilson, then president of Princeton University, were the principal speakers. Echoes of interest are found in the reports of succeeding days, but no distinct youth work was undertaken. Since 1906 the activity of the Young Men's Christian Association and the Young Women's Christian Association has been increasingly coordinated with the federated churches. These organizations and the American Bible Society were listed in 1927 as Cooperating Bodies of the Council.<sup>1</sup>

The power of the Federal Council must not be underestimated. As the organization of young people's societies was seen by the founders of the Council as a precedent and contributing factor in the development of administrative cooperation, so the expansion of such cooperation has formed a background support without which cooperation in the field of youth could hardly have proceeded.

#### Other Cooperative Movements

Introduction. The cooperative mood was hardly to be restrained, when its expression began to be effective. The work of such

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<sup>1</sup>Benjamin S. Winchester, ed., The Handbook of the Churches, p. 203



organized activity has had set-backs but has, on the whole, gained steadily since the opening of the century. One of the movements which continued its effort was the Missionary Education Movement, organized first in 1901-02 as the Young People's Missionary Movement, but incorporated in 1907 under its present name.<sup>1</sup> It is an interdenominational body for the cooperative publication of materials in the interest of missions. It lost its original emphasis on young people's work, but continued to be active and influential in the other field.<sup>2</sup>

Another type of cooperative activity, to be found in the voluntary association of individuals, is exemplified in the Religious Education Association which is deserving of a place here, because it has brought together leaders in experiment, teaching and actual field work, but always with an emphasis quite in line with the major interest, Religious Education.

Religious Education Association.

Organization. The organization in February, 1903, of the Religious Education Association for the purpose of promoting religious and moral instruction<sup>3</sup> was the result of action

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<sup>1</sup>Frank Otis Erb, The Development of the Young People's Movement, p. 98

<sup>2</sup>See Samuel McCrea Cavert, ed., Twenty Years of Church Federation, p. 44.

<sup>3</sup>The Religious Education Association. Proceedings of the First Annual Convention, Chicago, February 10-12, 1903, p. 334.

...in the United States, the movement has been steadily increasing since the beginning of the century. One of the movements which continued the effort was the Young People's Union Movement, organized first in 1901-02 as the Young People's Union Movement, but incorporated in 1907 under its present name. It is an international body for the cooperative education of members in the interest of missions. It has its principal emphasis on youth work, but continued to be active and influential in the other fields.

Another type of cooperative activity, as we found in the voluntary association of individuals, is exemplified in the Religious Education Association which is devoted to a place here, because it has brought together leaders in expert work, teaching and actual field work, but always with an emphasis on the line with the major interest, Religious Education.

Religious Education Association.

Organization. The organization in February, 1903, of the Religious Education Association for the purpose of promoting religious and moral instruction was the result of action

Frank A. Davis, Jr., The Development of the Young People's Union Movement, p. 98

2500 General Motors Bldg., 25, Twenty Years of Church Education, p. 44.

The Religious Education Association. Proceedings of the First Annual Convention, Chicago, February 12-14, 1903, p. 334.

taken by the governing body of the Council of Seventy, an organization of seventy biblical teachers, started in 1895 with the purpose:<sup>1</sup>

(1) To associate more closely those who desire to promote the historical study of the Bible, and of other sacred literatures as related to it; (2) to encourage properly qualified persons to engage in such study and teaching professionally, or in connection with some other calling; (3) to extend and to direct the work of the American Institute of Sacred Literature; (4) to conduct, through special committees, such investigations as will enable it better to fulfill its general purpose.

From the first, the Religious Education Association included in its membership both institutions and individuals,<sup>2</sup> and moved along extra-denominational lines with a more experimental and pioneering interest than could be maintained by an extensive church or Sunday School organization.

The organization of the Association for activity, discussion and research was that of sixteen sections,<sup>3</sup> of which those of particular interest to the present writing were: Sunday Schools, Young Men's and Young Women's Christian Associations, and Young People's Societies. Because persons taking

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<sup>1</sup>The quotation is from The Religious Education Association. Proceedings of the First Annual Convention, Chicago, February 10-12, 1903, p. 297, note.

<sup>2</sup>Ibid., pp. 355-406. Membership list includes Sunday Schools, adult classes of Sunday Schools, Christian Endeavor Society, local church, as well as colleges and universities.

<sup>3</sup>Increased to 17 in 1904 and 18 in 1907, with some changes.

taken by the governing body of the Council of Parents, an  
organization of seventy medical teachers, started in 1893 with  
the purpose:

(1) To disseminate more widely those who desire  
to promote the intellectual activity of the child, and of  
other related literature as related to it; (2) to  
encourage properly qualified persons to engage in  
such study and research; (3) to extend and to  
direct the work of the various Institutes of Parent  
Literature; (4) to conduct, through special committees,  
such investigations as will enable it better to ful-  
fill its general purpose.

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These questions in from the Religious Education Associa-  
tion. Proceedings of the First Annual Conference, Chicago,  
February 10-12, 1907, p. 207, note.

Stoll, pp. 261-262. Remarkably few teachers Sunday  
Schools, adult classes of Sunday Schools, trained in whatever  
field, local church, as well as colleges and universities.  
Increased to 17 in 1904 and 18 in 1907, with some  
changes.

part in the meetings of these sections spoke as individuals, rather than as representatives of organizations, the influence which the discussion had in actual organizational work must be found in the effect upon thought and attitudes of those who participated.

In 1905 the purpose of the Associations was expressed in resolution in expanded form:<sup>1</sup>

To inspire the educational forces of our country with the religious ideal;

To inspire the religious forces of our country with the educational ideal; and

To keep before the public mind the ideal of Religious Education, and the sense of its need and value.

Although in origin the Religious Education Association was distinctly Christian, its members very soon looked to a coordination of Jewish and Roman Catholic leaders with those of the Christian groups.<sup>2</sup>

Relation of Religious Education Association to Other Agencies. From the outset, the Association approached the problem of relationships as one demanding careful attention. The general attitude is best indicated in the words of one of the speakers at the first convention:<sup>3</sup>

The new organization should by no means be antagonistic to the existing Sunday-school organization, whether as represented by the International

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<sup>1</sup>The Aims of Religious Education (1905), p. 475.

<sup>2</sup>Ibid., pp. 102-106.

<sup>3</sup>The quotation is from The Religious Education Association (1903), pp. 270-271.

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To inspire the religious forces of our country with the educational ideal; and  
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The Aims of Religious Education (1905), p. 47.

Ibid., pp. 102-103.

The quotation is from The Religious Educational Association (1903), pp. 270-271.

Executive and Lesson Committees, or by the great organization which has grown up about the uniform system . . . . .

As this new organization is in no sense to be co-ordinate with the International Sunday School Association in scope and purpose, so in actual work its office should be that of the assistance of existing Sunday-school operations just in so far as circumstances render it desirable and possible. In many particulars it might conceivably be of great service to the present Sunday-school movement in assisting in its investigations as to a curriculum, in its stimulation of interest in religious education, and in the rendering of substantial aid to the efforts of organization already made.

So, the Religious Education Association shows itself to be an experimenting, pioneering group of leaders, acting as individuals, but for the good of the groups in which they are most directly concerned.

The Religious Education Association and Young People's Work.

The attitude already indicated as generally in effect throughout the Association was equally true in the field of young people's work. The actions which might be taken in Association conventions would not directly affect the operation of young people's societies or Sunday Schools, but the leaders assembled to face together the problems of the whole field and to see in it such forward-looking possibilities as that prophetically expressed by the same speaker;<sup>1</sup>

It is not at all beyond the range of possibility that by the assistance of some great unify-

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<sup>1</sup>The quotation is from The Religious Education Association (1903), p. 272.

Executive and Finance Committee, or by the great  
organization which has grown up about the National  
League...

As this new organization is to be based on the  
co-operation with the International Sunday School  
Association in scope and purpose, so in actual work  
the office should be that of the assistance of the  
the Sunday-school executive and just in so far as circum-  
stances render it desirable and possible. In many  
particulars it will undoubtedly be of great value  
in the present Sunday-school movement in assisting  
in its development as to a permanent, in the attain-  
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by the same agencies.

It is not at all beyond the range of possi-  
bility that by the assistance of some great unity-

The question is from the Religious Education Association  
Young People's Work, p. 272.

ing Association, which stands above all petty rivalries, the educational features of the Young People's Societies may be so developed, and so correlated with Sunday-school work, as to become vastly superior to its present status.

Conclusion. With this brief survey of the origins of the Religious Education Association, we shall omit detail of it in further discussion, realizing that its influence is to be found in the background, but recognizing that on the whole it is outside the limits of our present subject.

### The International Convention and Association

Introduction. The activity of the International Sunday School Convention in the field of young people's work developed through the early period of the century in three lines: The work of the International Lesson Committee, the gradual integration of organization, which included the development of a secondary division, and the growth of work for and with adolescents outside of the area covered by the work of the Lesson Committee. The first and second of these considerations necessarily involve detail of fields much wider than that of youth alone, but certain items of particular importance will be discernible in the whole story.

### International Lesson Committee

Introduction. Reference has already been made to the fact that the first affirmative response on the subject of advanced lessons, made by the International Convention, came in 1905, following developments in the division interested in work with

the Association, which stands as a very  
valuable, and educational, feature of the Young  
People's Institute, and as  
correlated with Sunday-school work, and as being  
valued especially for its present and future.

#### Conclusion. With this brief survey of the origin

of the Religious Education Association, we shall close our  
it in further discussion, realizing that the influence is to be  
found in the movement, but recognizing that on the whole it  
is outside the limits of our present subject.

#### The International Convention and Association

Introduction. The history of the International Sunday School  
Convention in the field of young people's work developed through  
the early period of the century in three lines. The work of the  
International Lesson Committee, the original institution of  
organization, which included the development of a secondary  
division, and the growth of work for and with adolescents out-  
side of the area covered by the work of the Lesson Committee.  
The first and second of these considerations necessarily involve  
detail of detail much more than that of youth alone, but our  
own sense of proportionate importance will be discernible in the  
whole story.

#### International Lesson Committee

Introduction. Reference has already been made to the fact  
that the first affirmative response on the subject of advanced  
lessons, made by the International Convention, came in 1903,  
following developments in the division interested in work with

children. The growth of lessons graded to suit the needs of adolescents continued to be dependent upon the agitation of the workers with younger pupils and their gradual influence upon other groups. From uniform lessons to graded lessons for youth is a long story, involving the International Lesson Committee, the Sunday School Editorial Association, the entire International Convention and independent persons active in the same field, as well as group meetings which drew for their membership upon more than one of these organizations.

The process of lesson-making seems to have followed roughly four or five steps, which were repeated in three cycles between 1901 and 1910. The first step was recognition of the problem, -- the fact of the existence of a need -- brought to the attention of the International Lesson Committee in each case by a body not directly subsidiary to it. The second step was authorization by the Lesson Committee; the third, preparation, usually by a sub-committee; the fourth, authorization or rejection by the International Convention, and the fifth, adoption and use by the denominations.

It would be incorrect to think that the working of the Lesson Committee had been planned definitely along such rigid lines. The pattern appears only now, after the close of the formative period. The first cycle, as we have chosen to call it, ended in the rejection of the idea of an advanced course, by the Convention of 1902. The second resulted in the preparation of such courses under the approval of the next Con-

children. The growth of interest in the needs of adolescents continued to be dependent upon the realization of the workers with younger people and their gradual influence upon other groups. From within persons to extend interest for youth is a long story, involving the international women committee, the Young School Educational Association, the entire International Convention and independent persons active in the work field, as well as groups working which have their interests upon some form one of these organizations.

The progress of women's work is now followed roughly four or five steps, which were repeated in these cycles between 1901 and 1910. The first step was recognition of the problem -- the fact of the existence of a need -- through the attention of the International Women Committee to youth work by a body not directly responsible to it. The second step was authorization by the Women Committee; the third, preparation, usually by a sub-committee; the fourth, authorization or rejection by the International Convention, and the fifth, adoption and use by the demonstrators.

It would be incorrect to think that the working of the Women Committee had been planned definitely along these rigid lines. The matter emerges only now, after the close of the formative period. The first cycle, as we have observed in call it, ended in the rejection of the idea of an advanced course, by the Convention of 1902. The second resulted in the preparation of such courses under the aegis of the next Con-

vention. The third period brought in the Graded Lessons. Important lines of development are the influence of denominational representatives and the gradual awakening to the importance of youth as a distinct period of life.

First Attempts at Advanced Lessons. In response to a recommendation of the Sunday School Editorial Association, the Lesson Committee in 1901 appointed a sub-committee for the purpose of planning an advanced course covering a two-year period. The International Sunday School Convention, receiving the report of the Lesson Committee in 1902, acted definitely in rejection of an advanced course, despite the fact that it was offered as entirely optional and as paralleling the uniform lessons in such a way as not to impair their effectiveness.<sup>1</sup> The Convention resolution declared:<sup>2</sup>

That at this time we are not prepared to adopt a series of advanced lessons to take the place of the uniform lessons in the adult grade of the school.

This action was taken in the face of spirited advocacy of grading of the whole school,<sup>3</sup> evidence of some denominational appropriation of the scheme of advanced lessons,<sup>4</sup>

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<sup>1</sup>Tenth International Sunday School Convention (1902), pp. 152-153.

<sup>2</sup>The quotation is from Tenth International Sunday School Convention (1902), p. 17.

<sup>3</sup>E. Morris Fergusson, Tenth International Sunday School Convention (1902), pp. 300-305

<sup>4</sup>Rufus W. Miller, reporting discussion of World Alliance of Reformed Churches holding the Presbyterian System, Ibid., p. 186

vention. The fifth period brought in the graded lessons. In-  
stant lines of development are the influence of educational  
representatives and the gradual awakening to the importance of  
youth as a distinct period of life.

First Attempt at Advanced Lessons. In response to a  
recommendation of the Sunday School National Association, the  
National Committee in 1901 appointed a sub-committee for the pur-  
pose of planning an advanced course covering a two-year period.  
The International Sunday School Convention, receiving the report  
of the National Committee in 1902, voted definitely in rejection  
of an advanced course, despite the fact that it was offered  
as entirely optional and as paralleling the uniform lessons in  
such a way as not to impede their effectiveness. The Conven-  
tion resolution declared:

That at this time we are not prepared to adopt  
a series of advanced lessons to take the place of  
the uniform lessons in the adult grade of the school.  
This action was taken in the face of divided ad-

vocacy of grading of the adult school, evidence of some  
international appropriation of the scheme of advanced lessons,<sup>4</sup>

Second International Sunday School Convention (1903).  
pp. 102-103.

<sup>2</sup>The quotation is from First International Sunday  
School Convention (1902), p. 17.

<sup>3</sup>E. Martin Robinson, First International Sunday  
School Convention (1902), pp. 200-201.

<sup>4</sup>Dr. W. Miller, reporting discussion at World  
Alliance of Reformed Churches holding the Presbyterian System,  
Ibid., p. 185.

and in the face of conditions in lesson writing circles which made it possible for Frank K. Sanders, then Dean of Yale Divinity School, to list in an address before the convention of the Religious Education Association in the following year seven outstanding agencies producing materials for young people's Bible study courses.<sup>1</sup>

Approval of Advanced Course. A conference in 1903 which brought together representatives of the International Executive Committee, the Sunday School Editorial Association and other interested persons, showed an increasing approval of graded supplemental lessons, if not of complete grading of lessons.<sup>2</sup> Authorization by the International Convention of 1905 was achieved only after lively debate.

The preparation of an advanced course proved to be rather difficult. The first course, referred to the Editorial Association after its completion, was rejected by that group. The suggestions then solicited from the Association by the Committee, on the other hand, were not fully appreciated by the

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<sup>1</sup>The Religious Education Association. Proceedings of the First Annual Convention (1903), p. 203. List includes Bible Study Union, private lesson schemes, American Institute of Sacred Literature, Bible-study department of the Methodist Church, Christian Culture Courses of the Baptist Conventions, Young Men's and Young Women's Christian Associations.

<sup>2</sup>John R. Sampey, The International Lesson System. The History of Its Origin and Development, pp. 177-179.

and in the face of conditions in London writing circles which made it possible for Frank W. Sanders, then Dean of Yale Divinity School, to list in an address before the convention of the Religious Education Association in the following year seven outstanding agencies producing materials for young people's Bible study courses.<sup>1</sup>

Approval of Advanced Course. A conference in 1903 which brought together representatives of the International Association, the Sunday School Historical Association and other interested persons, showed an increasing interest of graded experimental lessons, as not of complete grades of lessons. Authorization by the International Convention of 1905 was achieved only after lively debate.

The preparation of an advanced course proved to be rather difficult. The first course, referred to the Historical Association after its completion, was rejected by that group. The suggestions then collected from the Association by the Committee, on the other hand, were not fully appreciated by the

<sup>1</sup>The Religious Education Association, Proceedings of the 1903 Annual Convention (1903), p. 103. That includes Bible Study Union, which is an agency, and the National of Graded Literature, which is a department of the Methodist Church, National Culture Bureau of the Baptist Convention, Young Men's and Young Women's Christian Association.

<sup>2</sup>John R. Sawyer, The International Sunday School The History of the Bible and Testament, pp. 171-172.

latter. The course which was, after further effort, published in outline, was not too enthusiastically received or utilized by the publishers. John R. Sampey, a member of the sub-committee in charge of the making of the advanced course, goes so far as to say in a later writing: "It began to be manifest that the demand for an Advanced course was largely a matter of the imagination".<sup>1</sup>

### Graded Lessons

Graded Lessons Conference. The Graded Lessons Conference, convened in October, 1906, by Mrs. J. W. Barnes, Elementary Superintendent of the International Convention, under authorization from the Executive Committee of the Convention, proceeded with the preparation of graded lessons for primary and junior departments, to take care of pupils through their twelfth year. Although it worked independently of the Lesson Committee, which neglected to name any representatives, the Conference planned to make its productions available to the Lesson Committee first, then to the denominations. In the course of its monthly meetings, the Conference referred its work to the Sunday School Editorial Association, which appointed a standing committee to confer with the conference to give needed cooperation.<sup>2</sup>

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<sup>1</sup>John R. Sampey, The International Lesson System. The History of Its Origin and Development, p. 181.

<sup>2</sup>Ibid., p. 188.

letter. The course which was, after further effort, published in outline, was not too enthusiastically received or utilized by the publisher. John F. Kennedy, a member of the sub-committee in charge of the making of the advanced course, goes on to say in a later writing: "It began to be manifest that the demand for an advanced course was largely a matter of the imagination".<sup>1</sup>

Related Issues

Related Issues Continued. The United Nations Conference, convened in October, 1955, by the U. N. General Assembly, was the first of the International Conference, under authorization from the Executive Committee of the Commission, proceeded with the preparation of general issues for primary and junior departments, to take care of pupils through their twelfth year. At once it worked independently of the London Committee, which neglected to name any representatives, the Conference seemed to make its production available to the London Committee first, then to the International. In the course of its monthly meetings, the Conference referred its work to the United Nations Educational Association, which reported a standing committee to confer with the conference to give needed cooperation.<sup>2</sup>

<sup>1</sup>John F. Kennedy, The International History System, The History of the United Nations Educational Association, p. 141.

<sup>2</sup>Ibid., p. 142.

Publishing houses of the Methodist Episcopal, Presbyterian and Congregational churches showed interest in the conference of 1907 and, later in the same year, John R. Sampey reports:<sup>1</sup>

These denominational bodies asked that the members in the Conference representing their respective churches be known as official members, offering to share the expenses when the time of settlement should come, agreeing also to lend editorial aid when the outlines should be ready for inspection.

As the work of the conference widened and its influence extended into the field of lessons for older pupils, persons working on that subject were invited to take places in the conference.<sup>2</sup>

Boston Conference. Pressure brought to bear by denominational editors was balanced by the loyalty of certain pioneering members of the International Sunday School Association and auxiliary staff groups, which, in spite of the fact that neither the Convention nor the Lesson Committee had taken leadership, made it possible for that group to assume it to some degree through the informal conference called by W. N. Hartshorn, chairman of the Executive Committee of the International Association, at his Boston home in January, 1908.<sup>3</sup>

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<sup>1</sup>John R. Sampey, The International Lesson System. The History of Its Origin and Development, p. 183

<sup>2</sup>Arlo Ayres Brown, A History of Religious Education in Recent Times, p. 107.

<sup>3</sup>Ibid., pp. 110-111.

Publication of the "Journal of the  
Presbyterian and Congregational churches showed interest in the  
conference of 1907 and, later in the same year, John R. Gentry  
reported:

These denominational bodies asked that the  
members in the conference represent their churches  
and churches be known as official members. It was  
to share the expenses upon the line of assistance  
in all cases, especially when to lead editorial and  
when the outline should be ready for instruction.

As the work of the conference widened and its influ-  
ence extended into the field of literature for other people, per-  
sons working on that subject were invited to take place in  
the conference.

Eastern Conference. Presenters brought to bear by de-  
nominational editors was believed by the majority of certain  
representative members of the International Sunday School Associa-  
tion and auxiliary state groups, which, in spite of the fact  
that neither the Convention nor the Executive Committee had taken  
friendship, made it possible for that group to assume it to some  
degree through the national conference called by W. H. Carter, Jr.  
Chairman of the Executive Committee of the International Associa-  
tion, at his session held in January, 1908.

John R. Gentry, The International Sunday School  
The History of the Sunday School Movement, p. 103  
John R. Gentry, A History of the Sunday School Movement  
in Recent Years, p. 107.  
John R. Gentry, The History of the Sunday School Movement

From this enthusiastic Boston Conference, in which representatives of the Lesson Committee, the International Executive Committee, lesson editors and lesson publishers united,<sup>1</sup> came the influence which led to the report of the Lesson Committee to the 1908 Convention on the need of a graded lesson system, the subsequent adoption of the report by the Convention and the authorization of activity along new lines by the Lesson Committee.<sup>2</sup>

The subsequent development of the closely graded lesson and the group graded lessons, edited and published by single denominations or by a syndicate of denominations, on the basis of outlines approved by the Lesson Committee, is so much in line with present methods and conditions of graded work with groups of all ages within the church that further discussion of it is not essential to this study, except as greater denominational control is found in the reorganization of the Committee, which took place in 1914.<sup>3</sup>

Organization of the International Sunday School Association.

The place already given to the organization of the Sunday School Convention would be out of proportion, were it not for the fact

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<sup>1</sup>International Sunday School Convention, (1908), pp. 101-2.

<sup>2</sup>Arlo Ayres Brown, A History of Religious Education in Recent Times, pp. 111-118

<sup>3</sup>Organized Sunday School Work in America 1911-1914, p. 390.

From this standpoint, the Commission, in which representatives of the League of Nations, the International Executive Committee, League of Nations and League of Nations officials, and the influence which led to the report of the League of Nations to the 1908 Convention at the end of a period of years, the subsequent adoption of the report by the Commission and the authorization of activity along new lines by the League of Nations.

The subsequent development of the closely related League and the group of related League, which are related by single organizations or by a number of organizations, on the basis of contacts approved by the League of Nations, is in line with present methods and results in the study of groups of all sorts within the Church. The further discussion of it is not essential to this study, except as regards general financial control is found in the organization of the Committee, which took place in 1914.

Organization of the International League of Nations  
The place already given to the organization of the League of Nations would be out of proportion, were it not for the fact

<sup>1</sup>International League of Nations (1908).

27. 101-2.

<sup>2</sup>Also see, A History of Religious Education  
in History, 24. 101-116.

<sup>3</sup>Organized League of Nations in America 1911-1914.

that a thorough understanding of the character of the earlier types of organization is essential to an appreciation of the present condition of interdenominational work and to a sympathetic understanding of the causes of certain elements in the present system which appear as drags on its efficiency and perfection of organization and of activity. We have just seen the gradual increase of denominational influence in the working of the International Lesson Committee, which, like the other parts of the International Sunday School Convention activity, was essentially undenominational -- a voluntary association of individuals interested in Sunday School work, regardless of denominational affiliation. One of the preliminary steps in the coordination of the Sunday School forces was the organization of the Sunday School Association by action of the Convention.

Incorporation. Research into the early history of the International Sunday School Convention will lead to the discovery of references to the Convention as an "association" even earlier than 1900. This is an inaccuracy, the expression of which is, however, an indication of the trend of attitude and thought of the members of the Conventions. With the organization of a permanent executive Committee<sup>1</sup> and the appointment of a general secretary,<sup>2</sup> the Sunday School Convention entered

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<sup>1</sup>In 1881, see page 29.

<sup>2</sup>In 1899, see page 28.

that a thorough understanding of the character of the various types of organization is essential to an appreciation of the present condition of international work and to a proper basis for understanding of the causes of certain elements in the present system which appear as defects in its efficiency and for the solution of organization and activity. We have just seen the gradual increase of international influence in the course of the international peace movement, which, like the other parts of the international Sunday School Convention activity, was essentially international -- a voluntary association of individuals interested in Sunday School work, regardless of denominational affiliation. One of the preliminary steps in the recognition of the Sunday School Convention was the organization of the Sunday School Association by action of the Convention.

#### Interpretation. Research into the early history of the

International Sunday School Convention will lead to the discovery of references to the Convention as an "association" even earlier than 1800. This is an interesting, the recognition of which is, however, an indication of the kind of attitude and thought of the members of the Convention. With the organization of a permanent executive committee<sup>1</sup> and the appointment of a general secretary,<sup>2</sup> the Sunday School Convention entered

<sup>1</sup>In 1881, see page 52.

<sup>2</sup>In 1898, see page 53.

the twentieth century as a convention, not an association, working through the executive committee and its sub-committees, voluntary staff workers and three units which were organized in themselves more highly than the Convention. These were the Lesson Committee and the Primary Department, which we have discussed, and the Field Workers' Department, which was rather similar in organization to the Primary Department.

Late in 1902 the paid staff of the Convention was increased by the appointment of Mrs. J. W. Barnes to the position of Primary and Junior Secretary and the appointment of two Negro field workers. Shortly afterwards, a teacher-training secretary and another field worker were appointed.

A recommendation of the Executive Committee that "the name of this body be changed from 'Convention' to 'Association' . . . . and that proper steps be taken for incorporation"<sup>1</sup> was adopted by the Convention of 1905. Incorporation was made effective by a Congressional Act approved January 31, 1907.

Organization under Charter of 1907 and By-Laws of 1911.

The purpose of the International Sunday-School Association, according to the Act of Incorporation, was:<sup>2</sup>

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<sup>1</sup>The quotation is from Eleventh International Sunday School Convention, (1905), p. 402.

<sup>2</sup>The quotation is from Organized Sunday School Work in America 1905-1908, p. 15



To promote organized Sunday-school work, to encourage the study of the Bible and to assist in the spread of Christian religion.

The membership of the Association, as set up by the By-Laws adopted in 1911, consisted of the officers of the International Sunday School Convention; one representative from "each State, District, Provincial, Territorial and National Interdenominational Sunday-School Association recognized as affiliating herewith;"<sup>1</sup> three representatives of the Colored interdenominational Sunday School associations of America, and district presidents of the International Association. Retiring presidents and executive committee chairmen were eligible to life membership and provision was made for the election of honorary members. The membership of the Association was co-extensive with the membership of the executive committee of the Association.

Into the hands of the Executive Committee was put the responsibility for the setting-up of International Conventions and the election of the members of the International Lesson Committee, the election of paid staff members, the creation and maintenance of departmental work and appointment of departmental committees, and the appointment of a standing committee on Reference and Counsel "to confer with other bodies or their representatives desiring counsel and conference with this Association".<sup>2</sup> Provision was made for the annual election of

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<sup>1</sup>The quotation is from Organized Sunday School Work in America 1908-1911, p. 27.

<sup>2</sup>Op. Cit., p. 30.



a Board of Trustees, corresponding to the earlier "Central Committee" of the Executive Committee, with interim powers.<sup>1</sup>

Relation to Other Agencies. A "declaration of the scope and work of the International Sunday School Association", endorsed by the International Executive Committee and formally adopted by the International Convention in June, 1911, described the management of the Association and its relation and methods of work.<sup>2</sup> The paper expressed good wishes specifically to the American Sunday-School Union, the National Educational Association, the Religious Education Association and the Sunday-School Council of Evangelical Denominations and described in particular the relation of the Association to the auxiliary state, provincial and local Sunday School Associations and to the denominations.

The International Sunday School Association, according to this declaration, was in only an advisory capacity connected with its auxiliary associations, having no authority over them or responsibility for them. Again, with reference to the several denominations, the relation was that of "ally". Something of the attitude and spirit as well as the letter of the declaration can be discovered in part of the statement:<sup>3</sup>

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<sup>1</sup>Organized Sunday School Work in America 1908-1911, p. 30.

<sup>2</sup>Organized Sunday School Work in America 1911-1914, pp. 95-96.

<sup>3</sup>The quotation is from Organized Sunday School Work in America 1908-1911, p. 22.

a Board of Trustees, corresponding to the earlier "Central Committee" of the National Association, with similar powers.

Relation to Other Associations

and work of the International Sunday School Association, endorsed by the International Religious Congresses and formally adopted by the International Convention in New York, 1911, described the management of the Association and its relation and attitude of work. The paper expressed good wishes regarding the future of the International Sunday School Association, the National Religious Education Association and the Sunday School Council of Evangelical Denominations and is printed in periodical form. The relation of the Association to the auxiliary state, provincial and local Sunday School Associations and to the denominational bodies.

The International Sunday School Association

and in this declaration, was in only an advisory capacity connected with its auxiliary associations, having no authority over them or responsibility for them. Again, with reference to the several denominations, the relation was that of fellowship of the attitude and spirit as well as the letter of the declaration can be observed in part of the statement:

International Sunday School Association 1908-1911

Organized Sunday School Work in America 1911-1914

It is suggested to the Organized Sunday School Work in America 1908-1911, p. 22.

Its business is to help the Denomination where it needs it and asks for such help, and to serve the Denomination only along the lines indicated by the denominations and when invited to render such service. The International Association, in short, disclaims the role of either master or servant to the Denominations, or as having in itself any authority whatever over the Denominations. Whenever the door of Sunday-School service is open to the International Association or its Auxiliaries, these Associations will gladly enter and serve as the Denominations severally or collectively may desire, and in turn will gratefully receive from the Denominations like service and support, but it will thus cooperate and serve the Denominations only as ally and friend, not as master or mere servant. The best service the International Association can render to the denominations is when it helps the Denomination to do its own work effectively through its own agencies, and as such steadfast and serviceable ally the International Association may confidently claim and receive the cordial support of the Denominations.

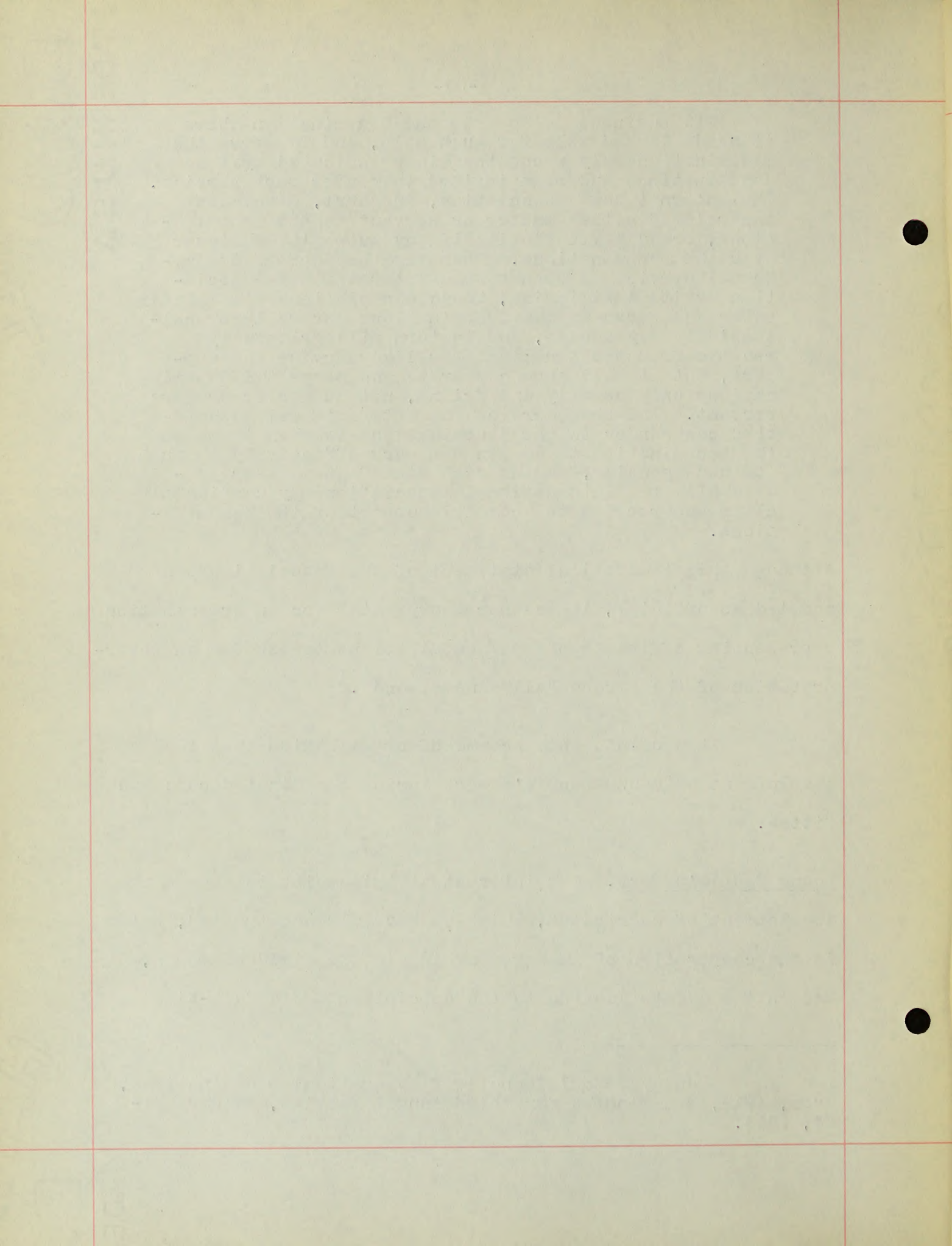
Although this theoretical statement of the Association was adopted as official, it was necessary later for an organization representing officials of the denominations to ask for an interpretation of the phrase "ally and friend".<sup>1</sup>

It was into this scheme of organization that the development of young people's work during the first decade was fitted.

Young People's Work. Our interest at this point is not in the development of curriculum, which we have already treated, but in the cooperation of leaders working in the field of youth, and in the events leading to the appointment of a full-time

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<sup>1</sup>Sunday School Council of Evangelical Denominations, June, 1912, see Minutes for Third Annual Meeting, January 21-24, 1913.



staff member in the adolescent division, the event which we have arbitrarily made the dividing line for the treatment of the whole period.

Organization of Leaders.

Institute Groups. In 1902, 41 intermediate grade teachers attended the Western School of Methods for Primary and Junior Teachers, conducted by the Primary Department of the International Sunday School Convention just prior to the opening of the Convention sessions. No part of the program of the school was planned for such a group and there was no other school for interested teachers to attend, until 1908, when the first institute of the intermediate department was held under the auspices of the Convention during a corresponding pre-Convention period.<sup>1</sup> Similar meetings of teachers within single schools were advocated as early as 1902.<sup>2</sup>

Intermediate Department. An Intermediate Department Committee was appointed by the International Executive Committee in August, 1906, under the chairmanship of Frank L. Brown. Although the workers were voluntary, their influence was so effective within the first two years of their appointment that the report of the committee to the Convention in 1908 indicated the appointment of a superintendent or a committee or both in each of nine states. The beginning of county

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<sup>1</sup>Organized Sunday School Work in America 1905-1908, pp. 259-260.

<sup>2</sup>Tenth International Sunday School Convention (1902) pp. 303-304.



organization was also reported.<sup>1</sup> Mr. Brown's report at that time suggested the desirability of having an International Superintendent of the Intermediate Department.

A recommendation in 1909 from the Intermediate Department Committee that the work of that department be joined with work with the age group next above (seniors, approximately 17 to 19, for which at that time there was no departmentalized activity in the International Convention) brought about the sending out of a questionnaire by a joint committee of the adult and intermediate departments and the General Secretary.<sup>2</sup>

The Secondary Division. Action taken upon the results of the questionnaire was the organization of the Secondary Division in 1909 (called at first the "Advanced Division"), covering work with adolescents approximately 13 to 19 years of age. Still without a full time superintendent, the work progressed, so that the first report of the Division, made to the Convention of 1911, showed the organization of Secondary Divisions in 39 states, 20 of which reported organized county youth work.<sup>3</sup>

The Adolescent Commission. An Adolescent Commission of about 150 experts in several fields was appointed for the

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<sup>1</sup>Organized Sunday School Work in America, 1905-1908,  
p. 258.

<sup>2</sup>Organized Sunday School Work in America, 1908-1911,  
pp. 247-248.

<sup>3</sup>Ibid., p. 249.



"study and investigation of the teen age and its relation to the Sunday School."<sup>1</sup> The work of the Commission came under the direction of John L. Alexander, who began his work as Superintendent of the Secondary Division, in May, 1912, acting as editor of the publications which comprised the report of the Commission. Edgar H. Nichols, chairman of the Secondary Division Committee, was general chairman of the commission and Frank L. Brown was secretary.<sup>2</sup>

Activity of Leaders. Cooperative activity of leaders in the Intermediate Department and Secondary Division, made possible by the development of closer organization, became evident in three ways in the early period: Publications, the making of standards for judgment of intermediate work and conferences of various sorts.

The first publication of the Intermediate Department

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<sup>1</sup>Organized Sunday School Work in America 1911-1914, p. 185.

<sup>2</sup>John L. Alexander, ed., The Sunday School and the Teens, p. iii. The whole question of date and exact responsibility for the authorization of the Commission is uncertain on the basis of materials at hand. Remarks in the Introduction of The Sunday School and the Teens (pp. xxi-xxii) and in the Secondary Division Report to the Convention of 1914 (Organized Sunday School Work in America 1911-1914, p. 185) indicate that action was taken by both the Executive Committee and the Convention of 1911, on the other hand, contains no mention of the Adolescent Commission. Discussion by the Board of Trustees, 1911 to 1914, of omissions from the minutes of 1908 and 1911 Convention reports of other important items is interesting comment, though not proof, from this point of view.



was a "presentation of information, plans and tested methods",<sup>1</sup> issued by the International Office as Number One of the Intermediate Series. Under the Secondary Division publication of two leaflets for superintendents on organization were reported in 1911.<sup>2</sup>

The discussion of standards was a part of the conferences of workers and they were published in the pamphlets mentioned. Certificates were issued by the International Sunday School Association or state associations to those schools which measured up to the requirements.

The conferences in which workers with intermediates and seniors met included institutes or conferences, which were held in connection with the International Conventions and with similar state groups, and Graded Teachers' Unions.<sup>3</sup> Another type of meeting was the specialized class in the teacher training schools which gradually developed. For this work, four books on secondary problems were approved by the Committee on Education of the Convention of 1911.<sup>4</sup>

The conference addresses of the Secondary Division indicate the concern which was felt for the "joint of the

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<sup>1</sup>Organized Sunday School Work in America 1905-1908,  
p. 259.

<sup>2</sup>Organized Sunday School Work in America 1908-1911,  
p. 249.

<sup>3</sup>Ibid., p. 250

<sup>4</sup>Loc. cit.

was a "representation of interest" and was not  
issued by the International Office of the  
United States. When the Secretary Division  
has received the information of interest in the  
is 100.

The Department of State has a duty of the  
Secretary of State and it is his duty to  
maintain the Department of State in the  
Department of State in the Department of State  
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The Department of State in which various with  
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harness" of the Sunday School Association, the "department with a hole in it," the place where "brook and river meet". Subjects included organization of departments within local schools, graded lessons, supplemental work, psychological aspects of the problem, teacher training, standards and the relation of the church to the "teen age".<sup>1</sup>

The movement of progress through such a vast organization as that of the Sunday School Association was, of necessity, extremely slow. After the pioneering of the leaders came the gradual spread of their efforts to those responsible for the work in local schools.

Sunday School Council of Evangelical Denominations.  
Sunday School Editorial Association. Another aspect of the development of the problem is the strictly official cooperation of persons actually representing their respective denominations. One of the chief determining factors in the process was the organization of denominational editors and publishers who had been in charge of the denominational publication for the Sunday School. The first cooperative organization of this group was made effective on April 17, 1901, as a meeting in New York which established the Sunday School Editorial Association on a basis "broad enough to provide standing room for all editors, lesson writers and publishers, denominational and un-

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<sup>1</sup>Organized Sunday School Work in America 1905-1908,  
pp. 253-284; also Organized Sunday School Work in America 1908-  
1911, pp. 252-275.



denominational, who treat the International Lessons in their literature".<sup>1</sup>

The first influential action of the Association, taken on the day of its founding, was the sending of resolutions to the International Lesson Committee, recommending, among other points, the adoption of a beginners' course and the preparation of a topical or historical two years' course of study for adult or Senior classes.<sup>2</sup> Although the Lesson Committee accepted the recommendations, the International Convention withstood the suggestion until 1905, as we have already noted.<sup>3</sup>

Relation of Editorial Association to Sunday School Council of Evangelical Denominations. The inclusion of both denominational and undenominational representatives in the Editorial Association proved not altogether satisfactory. Progress of coordination between the group as a whole and the Lesson Committee was slow and differences of interest and purpose became evident within the group, as between the denominational and the undenominational representatives. Another difficulty, from the point of view of the denominational workers, was the increasing independence of the International Sunday School Convention and Association. Their reaction to this situation was decided and

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<sup>1</sup>J. A. McKamy, paper on "Sunday School Editorial Association", quoted in The Development of the Sunday School 1780-1905, p. 560.

<sup>2</sup>John Richard Sampey, The International Lesson System. The History of Its Origin and Development, p. 173.

<sup>3</sup>See page

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the result was the organization of the Sunday School Council of Evangelical Denominations, in which the basis of membership was shifted in two ways.

The membership was, in the first place, restricted to denominational officials and was exclusive of members of undenominational publishing concerns. It was broadened, gradually, however, to include more denominational groups than the Editorial Association had represented. In the second place, the groups of workers were more inclusive than merely those of editors and publishers.

Organization of the Sunday School Council of Evangelical Denominations. The organization of the Sunday School Council of Evangelical Denominations, restricted to specified representatives of the official Sunday School body appointed by the controlling authority of each evangelical denomination in the United States and Canada, was completed in 1910.<sup>1</sup> The members, as allowed by the constitution adopted in that year, were:<sup>2</sup>

(a) The general, executive and departmental secretaries or superintendents. (b) Editors of denominational Sunday-school literature and their editorial assistants. (c) Denominational publishing agents and their assistants. (d) Any of the co-operation boards or bodies may, if they choose, appoint one additional representative from the membership of their official body.

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Minutes of Meeting held at Philadelphia, October 27, 28, 1910, p. 3.

<sup>2</sup>The quotation is from Ibid., pp. 3-4.

The report was the organization of the United States Council of  
Economic Advisors, in which the Board of Economic Advisors  
participated in two ways.

The organization was, in the first place, to  
be a permanent advisory body to the President and  
to the Secretary of the Treasury. It was to be  
composed of members of the Executive Branch of the  
Government, and to be organized in such a way as to  
be able to advise the President and the Secretary of  
the Treasury on all matters of economic policy.

The organization of the United States Council of  
Economic Advisors was to be such that it would be  
able to advise the President and the Secretary of  
the Treasury on all matters of economic policy.  
The organization was to be such that it would be  
able to advise the President and the Secretary of  
the Treasury on all matters of economic policy.  
The organization was to be such that it would be  
able to advise the President and the Secretary of  
the Treasury on all matters of economic policy.

(a) The Council, Executive and Secretary  
to be organized as a permanent body.  
(b) The Council, Executive and Secretary  
to be organized as a permanent body.  
(c) The Council, Executive and Secretary  
to be organized as a permanent body.  
(d) The Council, Executive and Secretary  
to be organized as a permanent body.  
(e) The Council, Executive and Secretary  
to be organized as a permanent body.

United States Council of Economic Advisors  
Washington, D. C. 20501  
January 1, 1946

The President is now in the field, no. 1-4.

The Sunday School Council of Evangelical Denominations, so organized, held as its object:<sup>1</sup>

To advance the Sunday-school interests of the co-operating denominations:

(1) By conferring together in matters of common interest.

(2) By giving expression to our common views and decisions.

(3) By co-operative action on matters concerning educational, editorial, missionary and publishing activities.

The relations between the Council and the International Sunday School Association were, theoretically and ideally, cordial and cooperative. Practically, however, the fundamental difference of primary interest was the basis of tremendous friction. The Association continued to be an undenominational organization, interested in the progress of the Sunday School movement as such, with no regard for denominational authority. The Council, on the contrary, interpreted its purpose of "advancing the Sunday-school interests of the co-operating denominations as including:<sup>2</sup>

To promote denominational efficiency in Sunday-school work; . . . to protect denominational interests. . . . and to further understanding and cooperation between the various denominations and churches.

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<sup>1</sup>The quotation is from Sunday School Council of Evangelical Denominations. Minutes of Meeting held at Philadelphia, October 27, 28, 1910, p. 3.

<sup>2</sup>The quotation is from Minutes of the First Annual Meeting of the Sunday School Council of Evangelical Denominations (1911), pp. 33-35; paper by A. J. Rowland, president of the Council, on "The Purpose and Scope of the Sunday School Council of Evangelical Denominations."



The denominations, which had at first withstood the advance of the Sunday School movement, had turned to try to bring it under control.

The basis of organization of the Council was that of four sections: Editorial, education, extension and publication, membership in which was determined by the actual work in which the representative was engaged.

Relation of Council to International Sunday School Association.

Even before the meeting in October, 1910, at which the organization of the Sunday School Council was completed, two representatives of the group, appointed at a preliminary organization meeting about four months earlier, attended the joint meeting of the Executive and Educational Committees of the International Association.<sup>1</sup> In return, three representatives of the International Association, including E. H. Nichols, chairman of the Advanced Division Committee, were received and heard by the Sunday School Council in its October meeting.<sup>2</sup>

A conference on May 9, 1911, between members of a Committee of Five on Organization and Nomenclature of the Sunday School Council and Mr. Nichols resulted in a joint recommendation that the "Advanced Division" be renamed "Secondary Division."

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<sup>1</sup>Winona Lake, Indiana, August 16-19, 1910

<sup>2</sup>Sunday School Council of Evangelical Denominations, Minutes of Meeting held at Philadelphia, October 27, 28, 1910, p. 14.

The International, which had at first opposed the admission of the Jewish-Bolshevik movement, but turned to try to bring it under control.

The basis of organization of the Jewish movement was that of four nationalities: Polish, Russian, Ukrainian and Polish-Lithuanian, which was determined by the social work in which the representatives were engaged.

Religion of Jewish Socialists  
Very before the meeting in Moscow, 1921, at which the organization of the Jewish Social movement was decided, the representatives of the Jewish movement at a preliminary meeting of the Jewish Social movement, attended the joint meeting of the Executive and National Committees of the International. In return, these representatives of the International Association, including E. B. Winkler, Chairman of the National Association, were received and hosted by the Jewish Social movement in the Moscow meeting.

A conference on May 2, 1921, between members of a Committee of five on Organization and Propaganda of the Jewish Social movement and E. B. Winkler resulted in a joint memorandum that the two associations in Moscow were very friendly.

1. Jewish Social movement, Moscow, 1921, 1922  
2. Jewish Social movement, Moscow, 1921, 1922  
3. Jewish Social movement, Moscow, 1921, 1922  
4. Jewish Social movement, Moscow, 1921, 1922

The conference also made recommendations on the matter of organized classes within the division.

Committees of three from the Council and the Association met in Buffalo, May 11, 1911, "With a view to more efficient coordination of interdenominational work."<sup>1</sup> The conference resulted in the formation of a Joint Committee on Reference and Counsel,<sup>2</sup> the first meeting of which was held in June, 1912, in Philadelphia.

Young People's Work in the Council. The problems of young people's work entered the discussion of the Council before 1913 chiefly as it was incidental to the more immediate problems of administration and denominational control. A standing committee was appointed in 1912 to confer with representatives of "the United Societies of Christian Endeavor, the International Sunday School Association, the denominational officials of all Sunday Schools and Young People's Societies, and the Missionary Education Movement on the subject of the coordination of the educational work of these bodies."<sup>3</sup> This work was later assigned to

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<sup>1</sup> Minutes of the Second Annual Meeting of the Sunday School Council of Evangelical Denominations (1912), p. 27.

<sup>2</sup> Ibid., p. 29; Minutes of Third Annual Meeting of the Sunday School Council of Evangelical Denominations (1913), pp. 51-56.

<sup>3</sup> Minutes of the Second Annual Meeting of the Sunday School Council of Evangelical Denominations (1912), p. 22, Report of Educational Section.

The committee also made recommendations on the matter of the  
and of course with the situation.

Committee of three from the Council and the  
association met in London, May 11, 1957, with a view to  
the committee of representatives of the  
some results in the Committee of three Committee on  
and Council, the first meeting of which was held in June, 1957.  
in the Council.

London Council's work in the Council. The Council of the  
old work entered the Council of the Council before 1957.  
which is to be a leading in the Council's program of  
international and technical work. A standing committee  
was established in 1957 to consider the work of the  
first committee of the Council, the International  
Council Association, the International Office of the  
Council and the Council's Association, and the Western  
Council on the matter of the organization of the  
Council work in the Council. This work was later  
almost entirely in the Council.

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Committee of the Council, the Council of the Council  
the Council of the Council, the Council of the Council.

a sub-committee of the Educational Section.<sup>1</sup>

Despite the lack of committee concern, the problems of young people's work were not neglected in the considerations of the Council. One phase of especial interest was the problem of the coordination of the young people's society with the local Sunday School. The practical solution of this problem has been found ~~only~~ in individual churches as the relation has been worked out on the basis of existing conditions.

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The development of conscious differentiation of youth as an age-group in the Sunday School and the growth of active control by the denominations of the Sunday Schools which had grown up within them are the outstanding marks of the second period of our study.

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<sup>1</sup> Minutes of the Third Annual Meeting of the Sunday School Council of Evangelical Denominations (1913), p. 41, Report of March 20, 1912, meeting of the Executive Committee.

and committee of the National Council.

During the last of November, 1911, the  
National Council met in session at the  
Hotel New York. The purpose of the  
meeting was to discuss the  
report of the committee on the  
National Council. The committee  
had been formed in 1908 to  
study the conditions of the  
National Council.

The report of the committee  
was presented to the National Council  
at its meeting on November 15, 1911.  
The report was read by the  
chairman of the committee, Mr.  
J. H. ...

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## II - Data to be Considered

### C - Young People's Work 1912-1922

II - Data to be Considered

D - Young People's Work  
1934-1935

### Introduction

The advancement of young people's work between 1912 and 1922 might be treated in several classifications. Two overhead bodies were the coordination units for <sup>much</sup> ~~all~~ of the activity -- the Sunday School Council of Evangelical Denominations and the International Sunday School Association. The work of both of these organizations was chiefly with leaders, but had to do with the direct youth work as it progressed. The work of the International Association was of two sorts: conferences of workers with youth and administrative activity on the part of staff members. The movement for integration of overhead organizations and the achievements of leaders of youth and youth themselves will constitute the subdivisions of this section.

### Reorganization of Sunday School Forces

Introduction. In the background of the development of young people's work the most important feature was the overhead organized administrative work of the bodies of which the youth work was one part. The three primary organizations were the International Lesson Committee, concerned with curriculum for all work of the Sunday School; the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

The control of the Lesson Committee and the cooperation which it involved on the part of the other two organizations

# Introduction

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## Reorganization of Sunday School Workers

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The control of the Sunday School and the organiza-tion which it involved on the part of the other two organizations

will receive separate treatment, although the problem is closely interwoven with other phases of the two organizations. The reorganization of the Lesson Committee was definitely a forerunner of integration of the whole overhead organization.

International Lesson Committee. The differences between the International Lesson Committee and the Sunday School Council of Evangelical Denominations were intensified rather than lessened by the gradual increase of the activity of the latter group. In 1912 the Council recommended the delay of a nomination to fill a denominational vacancy on the Lesson Committee, until reports should have been received from the Joint Committee on Reference and Counsel, appointed in 1912 by the Association and the Council,<sup>1</sup> and from the Council's Committee on Courses of Study for the Sunday School.<sup>2</sup> From this point forward these committees, especially the former, held the key to the problem.

The divergence of interest and aim may be best illustrated by resolutions passed almost simultaneously by the two bodies. The first action was taken in December, 1913, by the Committee on Reference and Counsel of the Sunday School

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Third Annual Meeting. Dayton. January 21-24, 1913, p. 25.

<sup>2</sup>Ibid., p. 42.

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<sup>1</sup>Sunday School Council of Evangelical Denominations.  
Third Annual Meeting. Boston. January 22-24, 1912, p. 20.

<sup>2</sup>Ibid., p. 42.

Council:<sup>1</sup>

Resolved, That we suggest to the Sunday School Council at its annual meeting, that it consider the advisability of requesting the International Sunday School Association as soon as practicable to transfer to the denominations co-operating in the Sunday School Council the whole matter of making of Lesson Courses for the Sunday Schools.

The International Executive Committee in January, 1914, made the recommendation:<sup>2</sup>

That such action as may be necessary shall be taken by the next Convention, Chicago, June, 1914, to place and leave the full control of the International Sunday School Association, its Executive Committee, Board of Trustees, and Lesson Committee in the hands of the Convention.

It is not surprising that the Sunday School Council Committee on Reference and Counsel found itself "unable to Concur in the proposition."<sup>3</sup>

From a series of meetings in April, 1914, came, after particularly strenuous sessions of the Joint Committee on Reference and Counsel,<sup>4</sup> a reaffirmation of principles and a new form of organization, which was ratified by both the Council and the Executive Committee of the International Association and was made finally effective by action of the Sunday School Convention in June, 1914. The set-up of the Committee was as follows:<sup>5</sup>

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Minutes Fourth Annual Meeting. Chicago, January 27-29, 1914, p. 59.

<sup>2</sup>The quotation is from Ibid., p. 61.

<sup>3</sup>Ibid., pp. 60-61.

<sup>4</sup>Organized Sunday School Work in America 1911-1914  
p. 98.

<sup>5</sup>Ibid., p. 99.

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1. . . . . (a) Eight members to be selected by the International Sunday School Association; (b) eight members to be selected by the Sunday School Council of Evangelical Denominations; and (c) one member to be selected by each denomination represented in the Sunday School Council now having, or that in the future may have, a lesson committee.

2. It shall be the duty of the lesson committee thus constituted to construct lesson courses to be submitted to the various denominations, subject to such revision and modification as each denomination may desire to make, in order to adapt the courses to its own denominational needs.

Under this plan, the membership of the Lesson Committee totaled 38, with 22 denominations represented, in December, 1914, when permanent organization was effected.<sup>1</sup> The Lesson Committee continued to operate under this plan of organization until its character was necessarily altered by the action which, approved by the International Sunday School Convention of 1922, merged the Sunday School Council and the International Association into the International Sunday School Council of Religious Education.<sup>2</sup>

#### Overhead Organization.

Joint Activity. Early cooperative activity paralleled the task of bringing together the undenominational and denominational forces officially. During the period in which the struggle over

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Minutes Fifth Annual Meeting. Cleveland, Ohio, January 26-27, 1915, pp. 25-26.

<sup>2</sup>Organized Sunday School Work in North America 1914-1918, p. 298; also Organized Sunday School Work in North America 1918-1922, pp. 67, 72.

1. . . . . (a) Eight members to be selected by the  
International Sunday School Association; (b) eight members  
to be selected by the Sunday School Council of the  
denominational; and (c) one member to be selected by each  
denominational represented in the Sunday School Council now  
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constituted to constitute lesson courses to be submitted to  
the various denominations, subject to such revision and  
modification as each denomination may desire to give, in  
order to adapt the courses to its own denominational needs.

Under this plan, the membership of the Lesson Committee  
totalled 38, with 28 denominational representatives, in December, 1914,  
when permanent organization was effected.<sup>1</sup> The Lesson Committee  
continued to operate under this plan of organization until its  
character was necessarily altered by the action which, approved  
by the International Sunday School Convention of 1923, merged  
the Sunday School Council and the International Association into  
the International Sunday School Council of Religious Education.<sup>2</sup>

Previous organization.

Local activity. Early cooperative activity paralleled the  
work of bringing together the denominational and denominational  
forces officially. During the period in which the struggle was

<sup>1</sup> Sunday School Council of International Associations.  
Minutes of the first meeting, Cleveland, Ohio, January 23-25,  
1915, pp. 22-23.

<sup>2</sup> Translated Sunday School Year in North America, 1914-  
1915, p. 228; also translated Sunday School Year in North America,  
1915-1923, pp. 67, 73.

the Lesson Committee continued, there were certain definite achievements in the joint activity of the Sunday School Council and the International Association. The principal results were in the form of teacher-training courses and standards<sup>1</sup> and the promotion of standards of organization of the local Sunday School.<sup>2</sup> There was at the same time a gradual development of departmental standards, which later involved intensive work on the part of the section dealing with young people's work, as that of other groups.

Another line of development which influenced the cooperation of the Council and the Association was the reorganization of the World's Sunday School Association in 1916.<sup>3</sup>

Antagonism. The International Sunday School Convention of 1914 adopted a revision of its By-Laws by which the Convention, a delegated body of "delegates chosen by the various inter-denominational Sunday School Associations affiliating therewith, and delegates-at-large chosen by the International Executive Committee,"<sup>4</sup> was declared to be "the supreme authority in all

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Minutes Fourth Annual Meeting. Chicago, January 27-29, 1914, p. 42

<sup>2</sup>Ibid., p. 35.

<sup>3</sup>Arlo Ayres Brown, A History of Religious Education in Recent Times, p. 186.

<sup>4</sup>Organized Sunday School Work in America 1911-1914,  
p. 45.

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Antecedents. The International Sunday School Convention of 1914 adopted a revision of the system by which the Convention, a delegated body of "delegates chosen by the various international Sunday School Associations affiliating therewith, and delegates-at-large chosen by the International Executive Committee,"<sup>4</sup> was declared to be "the supreme authority in all

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<sup>1</sup> Sunday School Council of Evangelical Denominations.  
London Yearly Meeting. 1914. p. 135.

<sup>2</sup> Ibid., p. 35.

<sup>3</sup> Also see Brown, A History of Religion and Education in  
Recent Times, p. 135.

<sup>4</sup> Organized Sunday School Work in America 1911-1914.

matters pertaining to the policy of the Association."<sup>1</sup>

The discovery by the Sunday School Council of Evangelical Denominations in April, 1918, that a program of religious education proposed to the Executive Committee of the International Association "covers fields and methods of work which are already covered by the denominations represented in this body " led to the recommendation that a committee be appointed from the Council to confer as soon as possible with representatives of the Association.<sup>2</sup> This suggestion met with the full approval of the Executive Committee of the Association. When the joint committee met in June, the committee of the Council discovered that the program had already been adopted by the Convention and was not subject to further conference. The Council, finding thus that it had been disregarded, proceeded to prepare a full plan of cooperative religious education, taking no account of the International Sunday School Association, except as it might be one of the group of "other agencies in the field of Religious Education" with which the Council planned to seek cooperation. The proposal went so far as to recommend that a full staff be set up for the administration of

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<sup>1</sup>Organized Sunday School Work in America 1911-1914,  
pp. 45, 73; Organized Sunday School Work in North America 1918-1922, p. 62.

<sup>2</sup>Sunday School Council of Evangelical Denominations.  
Minutes. Eighth Annual Meeting. Cincinnati, Ohio, April 3, 4,  
1918, p. 37.

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<sup>1</sup> International Sunday School Board in America 1911-1914  
pt. 2, 1911-1914, Sunday School Board in America 1915-1916  
 1915, p. 22.

<sup>2</sup> Sunday School Council of International Religious Education  
Annual Meeting, Cincinnati, Ohio, April 2, 3, 4, 5, 1915  
 1915, p. 27.

a cooperative plan of religious education under the control of the several denominations working through the Council.<sup>1</sup> Such conditions were aggravating the relations between denominational and undenominational (or, as they preferred to call themselves, "interdenominational") Sunday School forces, and the whole fate of cooperation between the two groups hung in the balance.

Cooperation. The weight of interest in complete cooperation was thrown in to the scales by the action of the Executive Committee of the International Association in February, 1919:<sup>2</sup>

Voted, That the Committee on Reference and Counsel be instructed to enter into co-operative discussion with the Committee of Reference and Counsel of the Sunday School Council of Evangelical Denominations for the purpose of entering into a co-operative community agreement or such other agreement as may be needed, and further, that:

The Committee of Reference and Counsel be given power to act in modifying and changing even fundamental Association principles subject to (a) a referendum for the findings of the Joint Committee of Reference and Counsel to the State and Provincial Associations, singly or in groups, according to the Judgement of the Committee of Reference and Counsel, and (b) that a special meeting of the International Executive Committee be called to consider and act upon the recommendations of the committee of Reference and Counsel and the referendum of the State and Provincial Associations for immediate administration; all subject to the approval of the next International Convention in 1922.

Under the "Detroit agreement" of March, 1919, which was

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Minutes Ninth Annual Meeting. Toronto, Ontario, January 21-23, 1919, pp. 65-67.

<sup>2</sup>The quotation is from Organized Sunday School Work in North America 1918-1922, p. 64.



the outcome of the work of the Joint Committee on Reference and Counsel following this action, provision was made for the reorganization of the International Executive Committee with territorial and denominational representatives on a numerical equality; the reorganization of auxiliary state, provincial, and national Sunday School associations on the same basis; the setting up of international, state, provincial and national Sunday School conventions as delegated bodies and the reorganization of the Sunday School Council of Evangelical Denominations:<sup>1</sup>

to include, in addition to its former membership, the educational field representatives of the denominations and the employed officers of the International Association and the auxiliary associations affiliated with it.

Reorganization. Referendum to denominational bodies and to the auxiliaries of the International Sunday School Association brought overwhelming approval and the reorganized bodies proceeded on the new basis, its final adoption subject only to ratification by the Convention of 1922. At the first meeting of the International Executive Committee in June, 1920, and the first meeting of the Sunday School Council, January, 1921, it was found that the movement for reorganization had resulted chiefly in an overlapping of the two bodies and steps were taken immediately for the complete merger of the two. The result was

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<sup>1</sup>The quotation is from Organized Sunday School Work in North America 1918-1922, pp. 64-65.

The success of the work of the Joint Committee on Reference and Council following this action, provision was made for the re-organization of the International Executive Committee with territorial and domestic representative on a systematic basis; the representation of auxiliary units, provincial, and national Sunday School associations on the same basis; the setting up of international, state, provincial and national Sunday School conventions as delegated bodies and the representation of the Sunday School Council of International Associations.

To include, in addition to the former members, the national field representatives of the denominations and the employed officers of the International Association and the auxiliary associations affiliated with it.

Internationalization. Reference to International bodies and to the auxiliary of the International Sunday School Association brought overwhelming approval and the representative bodies proceeded on the new basis, the time allotted being only to the first meeting of the Convention of 1922. At the first meeting of the International Executive Committee in June, 1920, and the first meeting of the Sunday School Council, January, 1921, it was found that the movement for internationalization had resulted chiefly in an overlapping of the two bodies and steps were taken immediately for the complete merger of the two. The result was

The question is from October 1922 to 1923, in New York City, 1923-1924.

that the recommendations finally brought to the Convention in June, 1922, named a new body, "The International Sunday School Council of Religious Education," and provided for an Executive Committee consisting of representatives from auxiliary Sunday School Associations and from affiliating denominations, twenty members to be elected by the convention of the International Sunday School Council of Religious Education, members not exceeding twelve to be chosen for special fitness, and honorary members. At that time 32 denominations were entitled to representation.<sup>1</sup>

The reorganization was made effective in 1922, by action of the Convention. The Sunday School Council of Evangelical Denominations adjourned sine die and the forces of religious education found themselves on a new plane of cooperation.

#### Leaders of Youth. 1912-1922

Introduction. The religious education of youth advanced during the period, 1912-1922, through two organizations, the general administration of which we have discussed: The International Sunday School Association and the Sunday School Council of Evangelical Denominations. At first the activity was only that of adult leaders, but quite soon youth conferences and councils

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<sup>1</sup>Organized Sunday School Work in North America, 1918-1922, pp. 69-70.

that the reorganization timely brought to the Convention in June, 1953, named a new body, "The International Sunday School Council of Religious Education," and provided for an Executive Committee consisting of representatives from auxiliary Sunday School Associations and from affiliated organizations, twenty members to be elected by the convention of the International Sunday School Council of Religious Education, members not exceeding twelve to be chosen for special missions, and twenty members. At that time 25 organizations were entitled to representation.

The reorganization was made effective in 1953, by action of the Convention. The Sunday School Council of Evangelical Denominations adjusted also and the Council of Religious Education found themselves as a new kind of cooperation.

Leadership in 1953-1954

Introduction. The religious situation of youth advanced during the period, 1951-1954, through two organizations, the General Administration of which we have discussed: the International Sunday School Council and the Sunday School Council of Evangelical Denominations. At first the activity was only that of adult leaders, but quite soon youth conferences and assemblies

Organized Sunday School Work in North America, 1953-1954, pp. 62-70.

offered opportunities for youth activity. The work of adult leaders took two characteristic form: that of the conference of leaders of youth and that of leadership by staff workers with youth.

Organization. Sunday School workers of this period were definitely aware of the acuteness of the problems of the "teen age" and were ready to put theories to the test of action. The channels for cooperation among such leaders of youth in 1912 were chiefly: the Secondary Division of the International Sunday School Association and the Committee on Young People's Work of the Sunday School Council. A discussion of these is in order at this point.

The Secondary Division. The earliest cooperative body in the field was the Secondary Division Committee appointed by the International Executive Committee in 1909.<sup>1</sup> Under its direction conferences of leaders were held during the International Conventions of 1911, 1914, 1918, and 1922. The administration of the Committee's work was in the hands of the Secondary Division Superintendent.

The work of the Secondary Division between 1912 and 1914 included the activity of the Adolescent Commission<sup>2</sup> and the

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<sup>1</sup>See p. 59.

<sup>2</sup>See pp. 59-60.

offered opportunities for youth activity. The work of adult leaders took two characteristic forms: that of the conference of leaders of youth and that of leadership by adult workers with youth.

Organization. Sunday School workers of this period were definitely aware of the acuteness of the problems of the "teen age" and were ready to put theories to the test of action. The channels for cooperation among such leaders of youth in this area chiefly: the Secondary Division of the International Sunday School Association and the Committee on Young People's Work of the Sunday School Council. A discussion of these is in order at this point.

The Secondary Division. The earliest cooperative body in the field was the Secondary Division Committee organized by the International Association of Teachers in 1903.<sup>1</sup> Under its direction conferences of leaders were held during the International Conventions of 1911, 1914, 1916, and 1922. The administration of the Committee's work was in the hands of the Secondary Division Superintendent.

The work of the Secondary Division between 1912 and 1914 included the activity of the Association Committee<sup>2</sup> and the

<sup>1</sup>See p. 50.

<sup>2</sup>See p. 54-55.

publication of the results of the study in which the Commission engaged in The Sunday School and the Teens and The Teens and the Rural Sunday School,<sup>1</sup> intensive studies of many phases of the problems of adolescents in the Sunday School and the community. The latter book treated the problems of a community with a population of not more than 2500, the former, communities of larger size. The Secondary Division Committee published also seven "Secondary Division Leaflets or Bulletins of Information" on the following subjects:<sup>2</sup>

. . . . Local Sunday School Departmental work; .  
. . . the Teen Age Organized Class; . . . State,  
Provincial and County Work; . . . Through-the-  
Week Activities of the Teens; . . . Inter-Sunday  
School Effort; . . . the Older Boy and Girl Con-  
ference Idea, and . . . a Round Table Leaflet  
on the Secondary Division.

The conference of leaders was influential in the dissemination of methods and ideas formed and advocated by the workers in the denominational and interdenominational fields at large. The conference was a means of contact between these leaders and the workers in smaller units of activity.

Another phase of the work of the Committee was the publication of standards for organized classes and the registration of classes meeting those requirements. These totaled

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<sup>1</sup>See notes in Bibliography.

<sup>2</sup>The quotation is from Organized Sunday School Work in America 1911-1914, p. 186.

publication of the results of the study in which the Commission  
engaged in the Sunday School and the Town and the Farm and  
the Rural Sunday School.<sup>1</sup> Intensive studies of many phases of  
the problems of adolescence in the Sunday School and the commu-  
nity. The latter book treated the problems of a community with a  
population of not more than 2500, the former, communities of lar-  
ger size. The Secondary Division Committee published also seven  
"Secondary Division Leaflets or Bulletins of Information" on the  
following subjects:<sup>2</sup>

- Local Sunday School Departmental work;
- The Town and the Farm; . . . . .
- Provincial and County Work; . . . . .
- Work Activities of the Town; . . . . .
- School Effort; . . . . .
- Personal Ideas, and . . . . .
- on the Secondary Division.

The conference of leaders was instituted in the  
dissemination of methods and ideas formed and advocated by the  
workers in the denominational and interdenominational fields of  
large. The conference was a means of contact between these  
leaders and the workers in similar fields of activity.

Another phase of the work of the Committee was  
the publication of standards for organized classes and the regis-  
tration of classes meeting those requirements. These fol-  
lowed:

<sup>1</sup>See notes in Bibliography.

<sup>2</sup>The quotation is from Organized Sunday School  
Work in America 1911-1914, p. 186.

8,771 in 1914 and 36,680 in 1918.<sup>1</sup> The development of organized departments was also advocated. The total was estimated at 1,200 in 1922.<sup>2</sup>

The name of the Secondary Division was changed by action of the Convention of 1918 to "Young People's Division."<sup>3</sup> This did not affect its organization or function, though it did cause a little difficulty between the Division and the Sunday School Council of Evangelical Denominations.<sup>4</sup>

John L. Alexander was made superintendent of the Secondary Division in 1912. In 1917 R. A. Waite was named Associate Superintendent<sup>5</sup> and in 1920 Preston G. Orwig was also named to the Division.<sup>6</sup> Field Work in the leadership of conferences and promotional activity were important parts of their work.

Sunday School Council of Evangelical Denominations. Youth work in the Sunday School Council of Evangelical Denominations began when the Educational and Extension Section named a Committee on

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<sup>1</sup>Organized Sunday School Work in North America  
1914-1918, p. 195.

<sup>2</sup>Organized Sunday School Work in North America  
1918-1922, p. 338.

<sup>3</sup>Organized Sunday School Work in North America  
1914-1918, p. 287.

<sup>4</sup>See p. 85.

<sup>5</sup>Ibid., p. 191.

<sup>6</sup>Organized Sunday School Work in North America 1918-  
1922  
p. 345

8,771 in 1914 and 36,680 in 1918.<sup>1</sup> The development of organized departments was also accelerated. The total was estimated at 1,900 in 1922.<sup>2</sup>

The name of the Secondary Division was changed by action of the Convention of 1918 to "Young People's Division."<sup>3</sup> This did not affect its organization or function, though it did cause a little difficulty between the Division and the Sunday School Council of Evangelical Denominations.<sup>4</sup>

John F. Alexander was made superintendent of the Secondary Division in 1918. In 1919 F. A. Walter was named associate superintendent,<sup>5</sup> and in 1920 Preston C. Orwig was also named to the Division.<sup>6</sup> Field work in the leadership of conferences and promotional activity were important parts of their work.

Sunday School Council of Evangelical Denominations. Youth work in the Sunday School Council of Evangelical Denominations began with the Educational and Extension Section named a Committee in

Organized Sunday School Work in North America  
1914-1918, p. 175.

Organized Sunday School Work in North America  
1918-1922, p. 336.

Organized Sunday School Work in North America  
1922-1928, p. 337.

<sup>1</sup>See p. 82.

<sup>2</sup>Ibid., p. 101.

<sup>3</sup>Organized Sunday School Work in North America  
1922-1928, p. 343.

Young People's Work in 1913,<sup>1</sup> the duties of which were defined in 1914 as follows:<sup>2</sup>

To confer with the Secondary Division Committee of the International Sunday School Association in preparing leaflets and other matters for distribution in the field; with other bodies doing work for young people; and to assume such work relating to early, middle, and later adolescence (13-24) as may be delegated to it by the Educational Section.

Under this definition of duties, the Committee proceeded with a study of the situation of young people's work in the local church. In 1915, the Committee made a tentative report,<sup>3</sup> which was accepted by the Council as a report of progress. Within the following year, the Committee held a joint conference with the Secondary Division Committee of the Sunday School Association<sup>4</sup> and a second meeting alone for further study of the problem. The report, although more fully developed, was received only for information at the Council meeting of 1916.<sup>5</sup>

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Third Annual Meeting. Dayton, January 21-24, 1913, p. 39.

<sup>2</sup>The quotation is from Sunday School Council of Evangelical Denominations. Minutes Fourth Annual Meeting Chicago, January 27-29, 1914, p. 34.

<sup>3</sup>Sunday School Council of Evangelical Denominations, Minutes Fifth Annual Meeting. Cleveland, Ohio, January 26-27, 1915, pp. 36-37.

<sup>4</sup>Sunday School Council of Evangelical Denominations Sixth Annual Meeting. Richmond, Virginia, January 25-27, 1916, p. 49.

<sup>5</sup>Sunday School Council of Evangelical Denominations. Minutes Sixth Annual Meeting. Richmond, Virginia, January 25-27, 1916, p. 49.

Young People's Work in 1913, the dates of which were defined in 1914 as follows:

To confer with the Secretary Division Committee of the International Sunday School Association in preparing leaflets and other matters for distribution in the field; with other bodies doing work for young people; and to examine work relating to early middle, and later adolescence (13-24) as may be determined by the Educational Section.

Under this definition of duties, the Committee

proceeded with a study of the situation of young people's work

in the local church. In 1914, the Committee made a tentative

report, which was accepted by the Council as a report of progress.

Within the following year, the Committee held a joint

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School Association, and a second meeting alone for further study

of the problem. The report, although more fully developed, was

received only for information at the Council meeting of 1915.

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<sup>1</sup> Sunday School Council of Evangelical Board of Christian Education, Third Annual Meeting, Boston, January 21-23, 1913, p. 20.

<sup>2</sup> The quotation is from Sunday School Council of Evangelical Board of Christian Education, Minutes, Third Annual Meeting, Boston, January 21-23, 1913, p. 21.

<sup>3</sup> Sunday School Council of Evangelical Board of Christian Education, Minutes, Third Annual Meeting, Cleveland, Ohio, January 24-26, 1913, pp. 26-27.

<sup>4</sup> Sunday School Council of Evangelical Board of Christian Education, Minutes, Third Annual Meeting, Virginia, January 25-27, 1913, p. 28.

<sup>5</sup> Sunday School Council of Evangelical Board of Christian Education, Minutes, Third Annual Meeting, Richmond, Virginia, January 25-27, 1913, p. 29.

After still further study and investigation, the Committee brought to the Council in 1917 a report which was accepted after some amendment.

The report defined the scope of the work of the Committee of Young People's Work and the age-groupings most natural and useful for the work, set up general and group aims and general principles and described means for their accomplishment. Through the later change in organization, the results of this cooperative effort held their place as a basis of further detailed application.

The report of the Committee stated that "The years of adolescence are regarded as the scope" of the work,<sup>1</sup> and further described them in three groups: (1) years 13 and 14, with 12 optional; (2) years 15-to 17 inclusive, and (3) years 18 to 24. Except for the later inclusion of the twelfth year as a part of the first group, this definition of the scope of young people's work has remained the standard since the acceptance of this report. It fulfilled the purpose of clearing up misunderstandings and differences in opinion among leaders.

<sup>2</sup> The general aim adopted in the report was as follows:

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<sup>1</sup> Sunday School Council of Evangelical Denominations. Minutes Seventh Annual Meeting. Boston, Mass., January 16-18, 1917, pp. 44-45.

<sup>2</sup> The quotation is from Sunday School Council of Evangelical Denominations, Minutes. Seventh Annual Meeting. Boston, Mass., January 16-18, 1917, p. 45.

After still further study and investigation, the Committee brought to the Council in 1917 a report which was accepted after some amendment.

The report defined the scope of the work of the Committee of Young People's Work and the age-groupings most natural and useful for the work, set up general and group aims and general principles and described means for their accomplishment. Through the later change in organization, the results of this cooperative effort laid their plans as a basis of further detailed application.

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The general aim adopted in the report was as follows:

1. Enable young people to develop their physical, mental, and moral powers to the fullest extent.

2. Enable young people to develop their social and civic powers to the fullest extent.

Building on the foundation laid in previous years (the elementary departments), the aim is to produce through worship, instruction and training, the highest type of Christian manhood and womanhood, expressing itself in right living and efficient service.

Under this aim group aims were adapted to the three divisions already accepted.

The declaration of general principles included theories which have not even yet become the common practice, but which have remained accepted ideals. The first was that "The ideal is one inclusive organization in the local church for each group of adolescents."<sup>1</sup> A further recommendation was that all activities of an age group should be carried on under this organization or one of its constituted parts. The practical recommendation was made that in cases of the prior existence of more than one organization the work of the organizations should be<sup>1</sup>

correlated in such a way that it be complementary, not conflicting or competing.

For this purpose there should be in each group a committee composed of the presidents and teachers of the classes, the officers of the various organizations involved, the pastor and any advisory officers appointed to this committee by the local church.

Definite suggestions of organization, meetings and program were also made by the committee.

A full understanding of the content of this report is of interest and value for two reasons. It stood

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<sup>1</sup>The quotation is from Sunday School Council of Evangelical Denominations. Minutes. Seventh Annual Meeting. Boston, Mass., January 16-18, 1917, p. 46.

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For this purpose there should be in each group a committee composed of the presidents and leaders of the classes, the officers of the various organizations involved, the pastor and any advisory officers appointed to this committee by the local church. Definite suggestions of organization, meetings and program were also made by the committee.

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The suggestion is from Sunday School Council of  
Evangelical Association, Kansas City, Mo., 1925.  
1925, Kansas, January 15-16, 1925, p. 40.

through a period of time as a basic accomplishment which was fundamentally sound in theory and acceptable in practice. It also proved a real basis for joint action on the part of the Council and the International Association.<sup>1</sup>

The same report recommended that the Committee be instructed to "prepare in detail standards for each of the adolescent groups."<sup>2</sup>

A recognition of the need of a trained leadership resulted in an emphasis on teacher-training courses within the next year and a recommendation in 1918 that the next task of the committee be:<sup>3</sup>

The preparation of an outline of a worker's manual for the young people's department of the church, which shall set forth definite and practical plans for putting into effective operation the policy of the Committee as adopted by the Council in 1917.

Such an outline was presented by the Committee to the Council in 1919, with the recommendation that it be released for use by the denominations.<sup>4</sup>

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Minutes. Ninth Annual Meeting. Toronto, Ontario, January 21-23, 1919, pp. 83-85.

<sup>2</sup>Sunday School Council of Evangelical Denominations. Minutes. Seventh Annual Meeting. Boston, Mass., January 16-18, 1917, p. 48.

<sup>3</sup>The quotation is from Sunday School Council of Evangelical Denominations. Minutes Eighth Annual Meeting. Cincinnati, Ohio, April 3, 4, 1918, p. 46.

<sup>4</sup>Sunday School Council of Evangelical Denominations. Minutes. Ninth Annual Meeting. Toronto, Ontario, January 21-23, 1919, p. 82.

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<sup>1</sup>General Council of the Methodist Episcopal Church, North America, Minutes, 1915, p. 25-26.

<sup>2</sup>General Council of the Methodist Episcopal Church, North America, Minutes, 1916, p. 28.

<sup>3</sup>The quotation is from General Council of the Methodist Episcopal Church, North America, Minutes, 1917, p. 28.

<sup>4</sup>General Council of the Methodist Episcopal Church, North America, Minutes, 1918, p. 28.

Cooperation in Work with Youth. From the beginning of the young people's activity in the Sunday School Council, there was interchange of idea and theory. Before the actual appointment of the Committee on Young People's Work of the Council, the plans of the International Association Secondary Division were presented to the Council by the Superintendent of the Division, John L. Alexander, and Miss Margaret Slattery, who was an influential leader in the early youth activity of the International Association and was, later, the first chairman of the Committee on Young People's Work.<sup>1</sup>

The International Executive Committee adopted, on recommendation of its Secondary Division Committee in February, 1917, the adolescent standard adopted earlier by the Sunday School Council. There was difference of opinion between the Council and the Association over the change of name of the adolescent division of the Association to the "Young People's Division," since this conflicted with the title, "Young People's Department," by which the work of the age-group, 18 to 24 years, was being designated in the work of the Council.<sup>2</sup>

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Minutes Third Annual Meeting. Dayton, January 21-24, 1913, p. 39; Organized Sunday School Work in America 1911-1914, pp. 193-194; 203-204.

<sup>2</sup>Sunday School Council of Evangelical Denominations. Minutes. Ninth Annual Meeting. Toronto, Ontario. January 21-23, 1919, pp. 83-84.

Organization in Work with Youth. From the beginning of the young people's activity in the Soviet School Councils, there was interaction of ideas and theory. Before the actual appointment of the Commission on Young People's Work of the Council, the plans of the International Association Secondary Division were presented to the Council of the Government of the Union, John I. Alexander, and Miss Margaret Blaney, who was an influential leader in the early youth activity of the International Association and was, later, the first chairman of the Commission on Young People's Work.

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Young People's Council of International Association  
Minutes of the 1st Meeting, January 2-3, 1919, p. 10-11;  
Circular Letter No. 1, January 1919, pp. 10-11.

Young People's Council of International Association  
Minutes of the 2nd Meeting, January 2-3, 1919, p. 10-11.

In the reorganization of the Council and the Association in the formation of the International Sunday School Council of Religious Education, the several phases of activity were unified and a greater approach to the whole field was made possible. The Young People's Work Advisory Section, advisory only, as its name implies, was to include under the new organization all the individuals who had been eligible to either the Committee on Young People's Work of the Council or the Employed Officers Association, an organization in which paid workers in the Sunday School associations had found fellowship and cooperation. It had been organized in 1916 in connection with one of the summer leadership training institutes of the Association.<sup>1</sup> The new Advisory Section allowed in its membership also college professors and other teachers of youth whose interest or activity was sufficiently in the field of youth. A more representative group could hardly have been constituted to advise the Committee on Education, which was charged with the development of program. The Young People's Work Professional Advisory Section was one of several sections set up under the new plan of organization.

Exchange of ideas and plans, interchange of leadership and gradual realization of overlapping in the work of the Sunday School Council of Evangelical Denominations and the

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<sup>1</sup>Organized Sunday School Work in North America 1914-1918. p. 85.

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Exchange of ideas and plans, interchange of lead-

ership and gradual realization of overlapping in the work of the Sunday School Council of Religious Education and the

International Sunday School Council in North America

1914-1918. P. 55.

International Sunday School Association laid a firm foundation for the merger which was consummated in 1922.

### Organized Young People's Activities

Introduction. Just as the Civil War period resulted in a new consciousness of the importance of youth as a separate group and in a new vigor in the growth of the young people's society movement, so the result of the period of the World War was a rapid increase in the appreciation of youth as a group willing and able to learn and lead for itself.<sup>1</sup> The activity of the Sunday School Council and the Sunday School Association marks a new step in the progress of interdenominational youth work, coming at first as a sort of reaction against the work of the young people's society, the enthusiasm of which was a detriment to Sunday School and denominational interests.

The work of the Sunday School Council was by its very nature concerned more with the formulation of policy, principle, plan and standards, rather than active and practical work with youth. Its most effective emphasis in this field was that on the development of the organized class in the Sunday School. As early as 1916 the organization of classes in the Secondary as well as in the Adult Division was included in the ten-point

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Minutes Eighth Annual Meeting. Cincinnati, Ohio, April 3, 4, 1918, p. 45; Organized Sunday School Work in North America 1914-1918, p. 192.

International Sunday School Association laid a firm foundation for the merger which was consummated in 1922.

### Organized Young People's Activities

Instruction. Just as the Civil War period resulted in a new consciousness of the importance of youth as a separate group and in a new vigor in the growth of the young people's society movement, so the result of the period of the Civil War was a rapid increase in the appreciation of youth as a group with its own life to learn and lead for itself. The activity of the Sunday School Council and the Sunday School Association marks a new step in the progress of international youth work, coming at first as a sort of reaction against the work of the young people's society, the enthusiasm of which was a detriment to Sunday School and denominational interests.

The work of the Sunday School Council was by its very nature concerned more with the formulation of policy, principle, plan and standards, rather than active and practical work with youth. Its most effective emphasis in this field was that on the development of the organized class in the Sunday School. As early as 1912 the organization of classes in the Secondary as well as in the Adult Division was included in the ten-point

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International Sunday School Council of Evangelical Denominations.  
Minutes of the Annual Meeting, October 1912, April 1913, and  
July 1914. The Organized Sunday School Work in North America  
1912-1914, p. 102.

common promotional standard for Sunday Schools.<sup>1</sup>

Conferences. Conferences planned for youth of, usually, 15 to 20 years of age, with youth themselves taking a large share in the responsibilities of planning and carrying on the whole conference, were started between 1911 and 1914<sup>2</sup> with conferences in several states and provinces bringing together about 500 boys or girls each for a day or week-end series of sessions. Chicago held its first conferences in conjunction with the Sunday School Convention there in 1914. Separate conferences were held for boys and for girls, but the two groups joined in a banquet, attended by 2,180 boys and girls, according to the reports.<sup>3</sup> Birmingham, Alabama, was the first city and Ohio, the first state to hold such conferences.<sup>4</sup>

An annual total of 262 Young People's Conferences was reported for the period 1914-1918. In 1921 conferences for older boys and girls and for the young people's age, 18-24, totaled 550, with an enrollment of 65,951 representing 7,255 churches.<sup>5</sup> The approximate number of young people in office in

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<sup>1</sup>Sunday School Council of Evangelical Denominations. Minutes. Sixth Annual Meeting. Richmond, Virginia, January 25-27, 1916, p. 38.

<sup>2</sup>Organized Sunday School Work in America 1911-1914,  
p. 187.

<sup>3</sup>Ibid., pp. 191-192

<sup>4</sup>Organized Sunday School Work in North America 1914-1918, p. 196.

<sup>5</sup>Organized Sunday School Work in North America 1918-1922, p. 339.

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older boys and girls and for the young people's age, 15-24,  
totalled 850, with an enrollment of 65,961 representing 7,528  
churches. The approximate number of young people in office in

Summary, General Council of Evangelical Denominations -  
Young People's Work, 1914-1918. Richmond, Virginia, Jan-  
uary 25-27, 1918, p. 38.

Organized Sunday School Work in America 1911-1914.  
p. 127.

1914, pp. 101-102

Organized Sunday School Work in North America 1911-  
1918, p. 126.

Organized Sunday School Work in North America  
1918-1922, p. 211.

conferences in that year was reported as 6501.

Councils. The first development of Inter-Sunday School Councils came in 1913, with the organization of councils in Toronto, Kansas City, Birmingham and St. Louis. The first two were Older Boys' Councils, the last an Older Girls' Council, while Birmingham had one of each.<sup>1</sup> Described as "The permanent city or county organization for the unifying of Older Boys, Older Girls and Young People in their continuous community work,"<sup>2</sup> the council development in these units and in township or district units within the county was gradual and sure. Their activity was described as follows; "They hold leaders' retreats for training, conduct training classes for 'teen-age boys and girls, plan and promote community surveys and make arrangements" for many sorts of special campaigns or events."<sup>3</sup>

Camp-Conferences. A new unit in the training program of cooperative groups working with youth was started in the opening of the Older Boys' and Older Girls' Camps at Conference Point-on-Lake Geneva, Wisconsin, in 1914. The total attendance in the two camps in that year was only 108, but it increased rapidly, so that the total for the eight seasons ended in 1921 was 3,238 and camps at Geneva Point-on-Lake Winnepesaukee, N. H., had in 1920

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<sup>1</sup>Organized Sunday School Work in America 1911-1914, p. 188.

<sup>2</sup>Organized Sunday School Work in North America 1918-1922, p. 196.

<sup>3</sup>Ibid., p. 196.

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The first development of Foster-Sunday School Committee  
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county organization for the uniting of Older Boys, Older Girls  
and Young People in their continuous community work," the  
council development in these cities and its membership or district  
units within the county was created and early. Their activity  
was described as follows: "They held leaders' retreats for  
training, conducted training classes for teen-age boys and girls,  
then and promote community surveys and make arrangements for  
any kind of special campaign or event."

Case-Confession. A new unit in the training program of younger  
active groups working with youth was started in the opening of the  
Older Boys' and Older Girls' Camps at Conference Point-on-lake  
Geneva, Wisconsin, in 1915. The total attendance in the two  
camps in that year was only 108, but it increased rapidly, so  
that the total for the eight seasons ended in 1921 was 8,328 and  
ended at Geneva Point-on-lake Wisconsin, W. V., but in 1920

Generalized Sunday School Work in America 1911-1921

Generalized Sunday School Work in North America

1918-1922, p. 108.

1915, p. 108.

and 1921, their first two year of existence, accommodated 525.<sup>1</sup> This was set up as a training ground and place of inspiration for youth leaders. Results were soon seen in the further preparation of youth inspired by camp influences.

### Conclusion

The trends of the period were definitely in the direction of coordination of undenominational and denominational bodies, so that the merger which came in 1922 in the organization of the International Sunday School Council of Religious Education was not forced, but was a natural climax of the effectiveness of the mood of cooperation. The lines of development are clearly discernible in the several phases of activity even within the narrow compass of the field of Sunday School work, as it was called throughout most of the period.

The control of denominations became more and more certain in the period, in the reorganization of the Lesson Committee and, gradually, the activity which preceded the actual merger of 1922. Youth, as a particular field needing careful cultivation by interested workers in the Sunday School, became increasingly appreciated. Youth, as a group waiting only for an opportunity to work for its own improvement, found a larger place in its conferences, camps and councils. The union of the two

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<sup>1</sup>Organized Sunday School Work in North America 1918-1922, pp. 340-342.

and 1981, their first two years of existence, demonstrated 533. This was not as a training ground and place of inspiration for youth leaders. Results were soon seen in the further preparation of youth inspired by these influences.

### Conclusions

The trends of the period were definitely in the direction of coordination of organizational and administrative bodies, so that the merger which came in 1982 in the organization of the International Sunday School Council of Religious Education was not forced, but was a natural climax of the effective use of the need of cooperation. The lines of development are clearly discernible in the several phases of activity even within the narrow compass of the field of Sunday School work, as it was called throughout most of the period.

The control of administrative bodies was not and was not in the period, in the organization of the lesson committee and, gradually, the activity which preceded the actual merger of 1982. Youth, as a particular field needing careful attention by interested workers in the Sunday School, became increasingly appreciated. Youth, as a group seeking only for an opportunity to work for its own improvement, found a larger place in the conference, camps and assemblies. The union of the two

most powerful forces in the whole field was hailed as a potential blessing to all associated lines of endeavor.

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Most powerful forces in the world have failed to bring  
the situation to any satisfactory conclusion.

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### III - Comprehensive Summary and Conclusion

An earlier review has shown the origin of your people's organizations: the Young Men's Christian Association, the Young Women's Christian Association, the Student Volunteer Movement, the Young People's Missionary Movement, entirely outside of governmental control; the Christian Endeavor and the Christianized Young People's Societies working through the local churches and acting primarily as religious groups and educational institutions.



The period of twenty-two years which came to a close in 1922 with the organization of the International Sunday School Council of Religious Education, which marked a climax in interdenominational achievement, directly affecting young people's work as one of its branches, brought forth some very definite accomplishments in the gradual process of the coordination of Protestant Christian forces in the United States working with youth through denominational channels. Several problems, which were not solved by 1922, had been recognized during the period and a start had been made toward their solution. The problems were those of a movement, the changing conditions of a growing organization. The achievements were the milestones which had been reached and passed as the leaders pressed on to reach goals even more difficult of attainment. The causes of the achievements are to be found, partly at least, in the accomplishments of preceding years. The roots of the problems are in the very nature of the early growth of the movement.

An earlier period had seen the origin of young people's organizations: the Young Men's Christian Association, the Young Women's Christian Association, the Student Volunteer Movement, the Young People's Missionary Movement, entirely outside of denominational control; the Christian Endeavor and denominational young people's societies working through the local churches and coming unevenly or indirectly under official denominational control.



Earlier, too, individual Christians interested in the nurture of children and youth had begun the work of the Sunday Schools, the control of which had continued to be outside of denominational authority, except for influence such as that exerted, for example, by denominational publishing boards furnishing lesson helps. In this field there was a large degree of cooperative activity, cutting across and disregarding denominational lines. There was no conscious differentiation of youth in this work as a whole before 1900.

Other movements for the cooperation of official denominational bodies had already begun, although they were not to take very definite and effective form until after the opening of the new period. The developments between 1900 and 1922 were not self-originating and self-sufficient. They were the outgrowth of the years of previous effort and the cause of later growth. So, in the three important phases of the whole development--youth activity, Sunday School work and denominational cooperation--much had been done before 1900 from which advances might be made.

Early developments in the field of official denominational cooperation resulted in the organization in 1901 of the National Federation of Churches and Christian Workers. Resulting from the work of this organization was the Federal Coun-

Earlier, too, individual Christians interested in the nature of children and youth had begun the work of the day-schools, the majority of which had continued to be outside of denominational authority, except for influence such as that exerted, for example, by denominational publishing houses (United Brethren). In this field there was a large degree of cooperative activity, cutting across and disregarding denominational lines. There was no conscious differentiation of youth in this work as a whole before 1900.

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Early developments in the field of official denominational cooperation resulted in the organization in 1901 of the National Federation of Churches and Christian Workers. Excluding from the work of this organization was the Federal Council

cil of the Churches of Christ in America, constituted in 1908. Although this was not primarily concerned with young people's work, progress in the cooperation of the authoritative bodies of denominations was essential to sound development in cooperative action in any single field within denominationalism.

Cooperative movements in other related groups became effective during the period. One of the strongest of its kind was the Religious Education Association, an organization of individuals and organizations, ready to take the risks of pioneer activity in religious education.

The process of obtaining specialized lessons for youth in the Sunday School was a slow one, receiving its first approval from the International Sunday School Convention in 1905, although approval from other groups--notably the Sunday School Editorial Association--had been emphatic earlier. The comprehensive adoption of a scheme for graded lessons, by the International Convention of 1908, was an outstanding achievement of the period in the matter of subjects and lessons.

The coordination of the Sunday School forces in the closer organization of the International Sunday School Association, organized by the Convention and made effective by incorporation in 1907, gave them added strength in the control of the destinies of the Sunday School. It was not until 1910 that

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the denominational officials charged with responsibilities in Sunday School work within their denominations made effective a broad organization which they found to be necessary in the face of the strength of the extra-official work of the International Association. The Sunday School Editorial Association, which had since 1901 brought together the denominational and undenominational editors and publishers for conference, was in 1910 restricted in the Sunday School Council of Evangelical Denominations to denominational representatives and widened to include other officials besides editors and publishers. Attempts at cooperation between the two bodies accentuated the differences between them: The Association working for the Sunday School movement, with control in the hands of laymen or clergy without denominational Sunday School responsibilities, and the Sunday School Council, seeking control of the cooperative activity, because of the denominational Sunday School interests of the members of the Council.

The first result of the struggle between the undenominational and the denominational forces was the reorganization of the International Lesson Committee in 1914, with representation of both groups in the membership of the committee. The second was a reorganization of both the International Executive Committee and the Sunday School Council. Because this reorganization brought about an obvious overlapping of membership and function, the third result was the recommendation to the International Sunday School Convention of 1922 that the two bodies be merged into



be merged into the International Sunday School Council of Religious Education. Developments since 1922 have been on this basis, with the strength of Sunday School forces united in the single organization, the name of which has since been changed to the International Council of Religious Education.

The gradual differentiation of youth from childhood and maturity and the slow development of adequate lessons and helps for workers with youth made up the story of young people's work in the Sunday School for the early part of the period. The production of lessons, the organization of workers with youth, in the Secondary Division of the International Association and in the Committee on Young People's Work of the Educational and Extension Section of the Sunday School Council, were the outstanding marks of the succeeding few years, with the appointment of the first International Association staff worker in the field of youth becoming a reality in 1912.

One of the brightest spots in the story of activity with youth in the later part of the period is the development of activity of instead of only for youth. The beginnings of conferences, councils and camp-conferences marked a new day, when youth should have from adults readier assistance in working out its ideals, inspiration to higher goals, but less authoritative action by adults on their behalf. Activity of adult leaders of youth did not become of less importance, but adult

be merged into the International Sunday School Council of North America Education. Developments since 1945 have been on this basis, with the strength of Sunday School forces united in the single organization, the kind of which has since been changed to the International Council of Religious Education.

The gradual differentiation of youth from adult work and activity and the slow development of adequate leaders and help for workers with youth came up the story of youth work in the Sunday School for the early part of the century. The situation of leaders, the organization of workers with youth, in the Executive Division of the International Council of Religious Education and in the Committee on Youth People's Work of the World Council and Extension Section of the Sunday School Council, were the outstanding facts of the preceding ten years, with the up-  
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IV - Bibliography

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1911

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## Discussion of available applications.

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Executive Council of the National Association of Manufacturers  
1914-1915. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.  
1915-1916. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.

Executive Council of the National Association of Manufacturers  
1916-1917. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.  
1917-1918. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.

Executive Council of the National Association of Manufacturers  
1918-1919. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.  
1919-1920. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.

Executive Council of the National Association of Manufacturers  
1920-1921. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.  
1921-1922. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.

Executive Council of the National Association of Manufacturers  
1922-1923. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.  
1923-1924. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.

Executive Council of the National Association of Manufacturers  
1924-1925. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.  
1925-1926. Secretary, J. B. Connelley, 1000  
Washington Building, New York, N. Y.

### Religious Division of the Association

The Religious Division of the Association was organized in 1914.  
Its first meeting was held in New York, N. Y., in 1914.  
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